B Pa-

JOH

And it was

[IESUS OF NAZAR

KING OF THE JEWES.]

Hen Satans malice
had produced mis-
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ely in the
, whom their soules
desired in the substance.

At length, when the fulnesse of Grace was come, he that was *velatus in Lege, covered in the Law*, became *Revelatus in Evangelio*

Discovered in the Gospell. For when the fulnesse of time was come, God sent his Son of a Woman made under the Law, that we might receiue the Adoption of Sonnes, *Gal.* 4. *vers.* 4. 5. The sonne of man had sinned against God, the Sonne of God satisfies for the sinne of man. Let admiration produce amazement. But seeing man had sinned for a season, and must dye unto eternity, unlesse the Sonne of eternity did suffer for a season: therefore *Christ* the *Messiah* was slaine, *Dan.* 9. 26. but not for himselfe. *Traditus est in mortem propter*

Rom. 4. 25 offensas vestras, Rom. 4. 25. *Hee was delivered to death for our offences.* Hee was delivered by his Father in mercy; by himselfe in compassion; by *Iudas* for covetousnesse, and by the *Iewes* in malice: And all this to the end, that God might effect, what the *Iews* could not conjecture, the Redemption of his people *Israel.*

In the precedent Chapter you have Christ apprehended, in this Crucified. Hee that was typified by the *Brazen Serpent*, is exalted on the Crosse betweene two Theeves, with this Title superscribed, *Iesus*

sus of Nazareth, King of the Iewes.] As the manner of Christs Death, so the manner of this Superscription was according to the custome of the *Romans*, who were wont either by written Titles, or by the voyce of their Cryer, to notifie to the people the cause of the suffering of such as were condemned: According to which custome, *Pilate* commanded this Title to be written, and fastened to the Crosse of our Saviour, manifesting hereby unto the people the cause of his Condemnation. And as the *Iewes* were offended at Christ, so were they

likewise at this Title. They sue therefore unto *Pilate*, that it might be written: *He called himself the King of the Iewes*. But because they against *Pilates* will had desired *Iesus* to be crucified, he against their wills sets this Title on the Crosse: and rather like Gods Officer, than Cæsars Friend, dashes their petition, returning that answer wherewith hee was inspired, *Quod scripsi, scripsi, What I have written, I have written*, as though by divine infusion hee had prophesied unto the *Iewes*, that he, whom they out of malicious cruelty had caused

ſed to be Crucified, was, is, and ever ſhall be [*Ieſus of Nazareth, King of the Iewes.*] *Pilate* herein ſeeks not ſo much our Saviours glory, as his owne excuſe: For now when his conſcience did accuſe him of this impious fact, and fearing a complaint might come againſt him unto *Cæſar*, for condemning ſuch, and ſo great a man with whom God was, without a legall Tryall, he fixes upon the Croſſe this Title, hoping to cleere himſelfe, that he crucified Chriſt not as the Sonne of God, or a Prophet of the *Iewes*, but for that he was a ſeditious per-

ſon, an enemy unto *Caeſar*, one that affected both his Crowne and Kingdome. With this pretence hee thinkes to cloake his Injuſtice, becauſe he knew *Caeſars* Throne would admit no Rivall.

Whatſoever was *Pilates* Intendment, ſurely, it was the drift of the Holy Ghoſt, by this unjuſt Judge to vindicate the Juſt one, and to give him a Name above all Names, and a Title above all Titles, which though Heaven and Earth paſſe away, yet ſhall remaine for ever: For though the ſonnes of men are ſubject to mortality, yet the

Sonne

Sonne of God shall endure unchangeably [*Iesus of Nazareth, King of the Iewes.*]

In this Title wee are to consider two things: The Manner, and the Matter. The manner how it was published: It was written: The matter, [*Iesus of Nazareth, King of the Iewes.*] First of the manner: The ensuing Verse tells us, that it was written in *Hebrew*, *Greeke*, and *Latine*, the three most generall and famous Tongues in the world. The Reasons whereof (and that not without reason) are alleadged to be foure: First, that all men 1.

that understood any of these Languages, might know and conceive the cause of Christs suffering.

2. Secondly, that the Jewes perfidiousnesse might bee knowne to all Nations of what Language soever.

3. Thirdly, to signifie that Christ dyed for all, of what speech, or Dialect soever they were.

4. Fourthly, and lastly, that every Tongue might confesse, that [*Iesus of Nazareth is King of the Iewes.*]

[*And it was written.*]

WHatsoever is written, is written for our

our Inſtruction: whatſoever is true in the generall, is not falſe in the particular. This Title of Chriſt affords us Inſtruction, yea, conſolation. *Sampſon* found Honey in the dead Lyon. *Judg.* 14. 8. The Lyon of the Tribe of *Iuda*, yeelding up his Ghoſt with a graceſull, diſgraceſull Title over his Head, affoords each Chriſtian ſoule ſweetneſſe, ſurpaſſing the honey, or the Honey-combe. Obſerve here how God diſpoſes the malice of wicked men to the future benefit of his Church: their cruelty is our advantage. The Jewes out of malice againſt Chriſt, *Judg.* 14. 8

Christ, *Pilate* out of malice against the Jewes, deliver Christ with this Title, [*Jesus of Nazareth King of the Iewes.*] What have the Jewes gained? what hath *Pilate* got hereby? The Jewes desolation, *Pilate* Damnation: Onely the Church heereby reapes consolation. Blesse wee with wonder the All-directing providence of *God*, who of an enemy can make *Pilate* a benefit unto his people: Hee that can bring light out of darkenes, and good out of evill, can imploy the malice of his Adversaries to the perpetuall consolation of his holy ones.

And

[*And it was written.*]

LIttle did the Jewes; nay, little did *Pilate* thinke, that this act of his should parralell Eternity: But now it is written: It is his owne hand that hath delivered it to Time, which shall preserve it, so long as time shall bee. Observe heere the just sentence that Christ shall pronounce against *Pilate* at the Day of Judgement; who pronounced an unjust sentence against him, in the day of his Humillation: For as *Balshazzar* beheld the Hand-writing against him, upon the Walls of his Pallace,

lace, *Dan.5. 5.* So shall Christ shew the hand-writing of *Pilate* against him fastned on his Crosse; unto the Jewes he shall say, as to the wicked servant, *Luke 19.22. Ex ore tuo*, Out of your owne mouthes will I condemne you, yee wicked Jewes; for yee cryed *Crucifie him, Crucifie him*: But unto *Pilate* he shall say; Thine owne hand is against thee, and shall condemne thee, O thou unjust Judge, for thou hast written, [*Jesus of Nazareth, King of the Jewes.*] *Hæ Tabulæ te arguunt, quas tu scripsisti, hæ te vinciri jubent.* What needs any other Witnesse?

Thine

Thine owne hand is against thy selfe: *Iam pateris telis vulnera facta tuis.*

[*And it was written.*]

SEe here, *The Son of God. The Holy one of Israel: The Everlasting Father: The Prince of Peace: The wonderfull Councellor* most shamefully exposed to ignominy, not with a paper on his backe, but with a Title of dishonour over his head: For it was written, [*Jesus of Nazareth, King of the Iewes.*] Had these words beene spoken by *Pilate*, It had beene shame sufficient, but to enlarge his reproach they

they are written; yea, and written in Hebrew, Greek, and Latine, that so they might not be better known unto himself, than to all the World. O cursed *Pilate*, that thus dishonourest the Lord of Glory; the time will come, that thou shalt wish the Rocks to fall upon thee, and the Mountaines to cover thee from that face, which thou didst so disgracefully vilifie with a suppos'd Reproachfull Title: O yee bloodthirsty *Iewes*, yee were of old termed a Stiffe-necked people: Hath GOD sent his Sonne in mercy: and doe you hasten him to

the

the Crosse in malice? Have you honoured in your Sacrifice, *Christum venturum*? Christ which was to come? And doe you now Sacrifice upon the Crosse *Christum ventum* Christ which is come? Oh hearts of Adamant, is this the entertainement you give to the Messiah? The shame you doe unto him, shall binde shame to you, and your posterity forever.

[*And it was written.*]

CHrist, whose hands and heart were free from injury, is content to bee counted a Seducer, to bee judged

judged a Traytor against *Cæsar*; to have an Ignominous Title over his head: Christ Iesus, I say, the Lambe Immaculare, refuses no shame, that hee might purchase Glory to his faithfull ones: Hee that was the God of Glory, becomes the sonne of shame: Hee that was the Righteous Redeemer, is deemed an unjust Usurper: Hee that was the Lord of Life is condemned to Death: Hee that was honoured with the Acclamation of Angels, is now dishonoured with the exclamation of the *Jewes*: He that was dignified with

the

the Title, Holy, Holy, Holy, is heere diſgraced with a ſuppoſed Title of diſcredit [*Jeſus of Nazaret, King of the Jewes.*] *Pilate* ſhewes him diſgracefully to the people, with an *Ecce Homo*, as you may ſee verſe 5 of this Chap. *Behold the Man, Behold the Man: Pilate?* yea, behold the Redeemer of Man, in the ſhape of a Servant: *Behold the Man!* yea, behold him who was both God and Man: In compariſon of whoſe holineſſe: In compariſon of whoſe Innocency: Both theſe in Angels are but ſtreames from his Fountaine:

raine: Beauties from his Brightnesse, parcels from his Lumpe: Mutuations from his perfections.

Stand, O my Soule! and with admiration, blesse the Author of all Blessednesse, Christ, who to prevent thy shame, sustained shame before men, before his Father: *Cum sceleratis numeratus est*: He was numbred among the wicked, for thy sake: Hee was accounted sinnefull, for thy salvation. *Adam*, by eating of the forbidden Tree, deprived thee of Life: Christ, by suffering on the cursed Tree, restores thee to Life.

Set to thy mouth then, O my

my soule, and drinke heartily of this Life-giving Water. For *Invenisti in Cruce Gloriam*: Christs Crosse is thy comfort: His dishonour is thy honour. That which is *Ludibrium Impijs*, is *Misterium Pijs*: The Crosse of Christ is to the *Iewes* a stumbling-blocke: To the Gentiles foolishnesse: But to thee, O my soule, it is the power of God, and the wisedome of God, 1. *Cor.* 23. 24.

Here then, O my Soule, exhilerate thy selfe in contemplation of the infinite goodnesse of thy Redeemer: Behold him invironed round about with vertue

tue: On his right hand, *Obedience*, on his left hand, *Patience*; below him, *Humility*, above him, yea, above all, *Charity*, behold all these, and because thou canst not expresse, admire, with silence: And because thou canst not merit this, blesse with thankfulnesse the bounty of him, whose Death is thy Life, whose shame is thy glory; even the Lord Jesus Christ.

But hath hee done this for thee? Then walk forth, O my soule, with courage, till thou meete the Crosse: then take it up with patience, & beare it in despight of thy Saviours enemies:

Fol-

Follow thy Redeemer, with a Croſſe at thy backe, and ſay with St. Paul Gal. 6. 14. *God forbid, that I ſhould glory in anything, but in the Croſſe of Chriſt, whereby the world is crucified unto me, and I unto the World.* For *Crux Chriſti*, is *Lux Chriſtiana*. The Croſſe of Chriſt, is the glory of a Chriſtian, which Croſſe hath freed thee from the blindneſſe of error; reſtored thee to reſt, overcame Hell for thee: brought thee neere unto God, opened the gate of Heaven; wrought thy peace, and purchaſt everlaſting happines unto thee.

Ho-

Honour him, then O my soule, who for thee was dishonoured: Suffer a little misery for him, in this World, who suffered, and endured a World of Misery for thee: Entitle him in thy heart, who bare this Title over his head [*Jesus of Nazareth King of the Iewes:*]

And so from the manner I passe to the matter of this Inscription.

[IESVS

The Authors Prayer to Iesus of Nazareth, King of the Jewes, *collected out of the fore-going Discourse.*

Jesus.

Thou Sonne of God, and sweete Saviour of the World; *Bone Iesu, esto mihi Iesus*: Thou art made unto us of God, *Wisedome, Righteousnesse, Sanctifica-*

tion, and *Redemption*: *Wisedome*, by thy Word preached; *Righteousnesse*, by our sinnes pardoned; *Sanctification*, by thy grace infused; and *Redemption*, by thy paines sustained: Have mercy upon us miserable sinners: Oh, our blessed Saviour, who hast borne our sorrows, shed our teares, suffered our disgrace, sustained our punishment, and payd our debt, inspire us with thy Holy Spirit, that, though the *Iewes*, *Turkes*, and Infidels revile thee, wee may still honour thee; though they blaspheme thy

thy Name *Iesus*, we may adore it; though they persecute it, we may make it our refuge: For thy Name (ô *Iesus*) is a strong Tower, the righteous flye unto it, and are secured. Though *Iewes*, *Turkes*, and *Heathen* disdaine thy Name, yet give us Grace, that we may estimate it, to be a precious Oyntment powred out; though they vilifie it, let us (sweet *Iesu*) still glory in it; for with the Lord there is Justice, but with thee, Oh Saviour, there is plenteous *Redemption*: Oh Lord, what *Pilate* deem'd to be thy shame, prooves

to be thy glory; he writes thee disgracefully *Iesus* with his hand, whom he could not call faithfully *Iesus* with his heart: Yet will we ever acknowledge *Iesus*, to be thy Name, and *Iesus* is thy Nature; *Iesus* by Title, a *Saviour* by Office. With this Name *Iesus*, thy Birth was honoured, and with this Name *Iesus*, thy Death was honoured: What thou brought'st into the world, by the Angels Direction, thou carriedst out of the world, by *Pilates* Inscription: To thee therefore, (I say once more) and will ever

never cease saying, and praying, *Bone Iesu, esto mihi Iesus*; O good *Iesu*, be thou to me a Saviour.

Nazarenus, sanctified.

OH Holy *Nazarenus*, who wast sanctified in the wombe, and out of the wombe; whose Humane Nature was full of Grace, and Truth; full of Grace, in thy Workes; full of Truth, in thy Words; holy, in thy Birth; holy, in thy Life; and holy, in thy Death; vouchsafe to looke upon us miserable sinners,

who were conceived in sinne, and borne in iniquity: Sanctifie us with thy holy Spirit, that from thee, wee may derive such holinesse of life, and conversation, that all our thoughts, words, and workes, being through thy Grace, sanctified, may be pleasing, and acceptable unto thee, who hast commanded us to be holy, as thou art holy.

Nazarenus, separated.

O Loving *Nazarenus*, thou, who wert that Scape-

Scape-goate, ſeparated from thy fellows, to make an attonement for the ſins of the world; thou, that waſt ſeparated from thy Fathers Court of Majeſty, by taking upon thee the forme of a Servant; thou that waſt ſeparated from thine owne Nation, when thou fleddeſt into *Egypt*, for feare of *Herod*; thou, that waſt ſeparated from thy Brethren, and Kinſfolke, to doe thy Fathers Will; thou, that waſt ſeparated from thy Diſciples, when thou hungſt upon the Croſſe; thou, that waſt ſeparated from the living,

when thou dyedst for our Redemption; thou, that wast separated from the World, when thou ascendedst into Heaven; vouchsafe to looke with the eyes of pitty, and compassion upon us, most wretched, and miserable Caitiffes; separate our sinnes farre from us, as farre as is the East from the West; blot them all out of thy Remembrance, cast them behinde thy backe, drowne them in the bottome of the Sea, that they may never rise up against us, to make a wall of separation, between thee and our poore soules,

Naza.

Nazarenus, Flos, or
Floridus.

OH thou flouriſhing *Nazarenus*, thou ſweete ſmelling Flower, ſprung out of the ſtemme of *Ieſſe*: Thou fragrant Roſe of *Sharon*, thou white Lilly of the Valleyes; thou, who containeſt all ſweetneſſe in thy ſelfe, in regard of the ſweetneſſe of thy Vertues, manifeſted in thy holy converſation; wherein thou art a ſweet ſmelling Flower, for imitation: Thou, that doeſt impart thy

ſweetneſſe to us, in regard of thy Paſſion; wherein thou didſt offer thy ſelfe to God, a Sacrifice of a ſweete ſmelling ſavour, for our Reconciliation.

Oh thou eternall ſweetneſſe, which wee ſhall enjoy hereafter, in the Kingdome of Heaven, draw us, with thy delicious Odours, after thee, yea, unto thee: Lead us into thy Garden, and comfort us with the fragrancy of thy Celeſtiall Flowers, the *Violet*, the *Lilly*, the *Saffron*, the *Roſe*, and the *Marygold*; nay, make us (O bleſſed *Nazarenus*) ſpirituall

spirituall Gardens to thy selfe; set in our Hearts, some slippes of those Flowers, purge us from the weeds of Vice, and Wickednesse; as Pride, Deceit, Gluttony, Drunkennesse, Envy, Malice, and Disobedience; and instead thereof, make Humility to flourish in our cogitations, Innocency, in our conversations, Temperance, in our appetites, Charity, in our affections, and Obedience, in all our actions, to the salvation of our soules, the good example of others, and to the glory, and praise of thee,

thee, our sweete *Nazarenus*.

King of the Iewes.

OH Thou Soveraigne Monarch of Heaven, and Earth, reigning in Heaven, by thy Glory, in Earth, by thy Grace, and in Hell, by thy Justice: Oh thou *King of the Iewes*, who hast sole power to command our Soules, take us into thy protection, who flie under the shadow of thy wings: Oh suffer us not to deny our Allegeance unto thee, let us never

make

make any confederacy, or enthrall our selves to the World, the Flesh, or the Divell, who are Enemies unto thee, and would faine bring us into subjection unto them, get the Dominion over us, and make us their vassals. And although all worldlings, gluttons, drunkards, uncleane persons, and all that doe continue in wickednesse without repentance, have made themselves bond-slaves unto these Tyrants; yet grant, ô powerfull King, that we, whom thou hast called to the inheritance of thy

Saints

Saints, in love, stand fast in the liberty, wherwith thou hast made us free, not suffering our soules to be entangled againe, with the yoake of bondage: Wee know, that their service is nothing but misery, and tyranny; the World will deceive us, the Flesh will infect us, and the Devill will destroy us; from such Kings, good Lord deliver us. Onely thou, ô blessed *King of the Iewes*, be our spirituall Soveraigne; thou art wise, and wilt instruct us; thou art liberall, and wilt reward us; thou art mighty, and wilt defend

us;

us; thou art juſt, and wilt not forget us; thou art ſevere, and wilt not ſuffer the wicked to tryumph over us; thou art peaceable, and wilt give us peace with God, peace with our Neighbours, and peace with our owne Soules, which is the peace of a good Conſcience: Yea, thou art our peace, who haſt wrought our Reconciliation with God the Father; to whom, with thee oh *Ieſus of Nazareth, King of the Iewes*, and the Holy Ghoſt, our everlaſting Comforter, be all honour, and glory, world without end. *Amen.*

A Prayer to Jesus of Nazareth, King of the Iewes, *in the behalfe of the Church, and all the Members thereof.*

O Thou sweete Saviour of the World, thou Lyon of the Tribe of *Iuda*; thou fragrant Rose, sprung from the Roote of *Iesse*, wee humbly

humbly beseech thee, to blesse thy Universall Church dispersed, and despised over the face of the Earth; and therein comfort all those that are comfortlesse, strengthen those that are weake, uphold them that stand, raise up them that are fallen: Send helpe, comfort, and consolation in thy good time, to all thy Children, that bee in sorrow, neede, sicknesse, misery, or any other adversity.

More especially, we beseech thee, to blesse this Church, and Commonweale wherein wee live; enter

enter not into Judgement with the crying sinnes of the Land, but first remove from us our sinnes, and then, in mercy, take away thy heavy Judgments, which are already fallen upon us; and, which is greatly to be feared, will every day, more, and more, befall us, unlesse with true, and unfeigned Repentance wee turne unto thee, *O Iesu*, who art both willing, and able to save all those, that flye to thee for succour.

Continue, wee humbly beseech thee, the rich treasure of thy Gospell amongst

mongst us, give it a free passage dayly, more, and more, convert, or else confound all those, that are enemies unto the same, and which seeke to overthrow that Church, which thine owne Right hand hath planted, and whereof thou thy selfe art the chiefe corner-stone, sometimes of the Builders refused: Reforme those things which are amisse in thy Church, and grant, that thy Glorious Majesty, may bee exalted in this Nation ever-more, in sincere, pure, and holy worshipping of thee.

To

To this end, O good God, powre downe all thy blessings, both spirituall, and temporall, upon thy deare Servant, and our most gracious Soveraigne, whom thou hast appointed to rule over us, CHARLES, by thy gracious goodnesse, King of *England*, *Scotland*, *France*, and *Ireland*, Defender of the Faith, &c. Blesse him with thy saving Health, annoint thine Annoynted with the sweete fenting Oyle of Joy, and Gladnesse, above all his fellows: Let the advancement of thy Honour, and Glory, be the chiefest aime of

of his desires; give unto him a more than ordinarie strength, courage, and magnanimity, fit to sustaine, and beare the weight of so heavy a burthen, as the weight of so many Kingdomes are: Grant unto him the Spirit of Wisedome, discretion, and government, that with all Equity, and Justice, hee may these his Kingdomes peaceably, and quietly governe: Defend him from all forraigne invasions, and from the mischievous practices of domesticall Traytors; scatter all his Enemies abroad, make them

like

like water ſpilt upon the earth, never to be gathered up againe: bleſſe him in life, with many happy dayes; in death, with the peace of *Sion*; and in Heaven, with the ioyes of Pa-
[illegible]
[illegible] together with
him, [illegible] of
[illegible] and
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was *Nostri generis socius, sed nostræ contaminationis alienus. Like us in Nature, but not like unto us in corruption of Nature.* Great was the commendation, which was due, by merit unto *Cato*, and *Fabritius*, two noble *Romans*, famous for their Uprightnesse, and Integrity. Singular was the Innocency of *Samuel*, approved by the suffrages of all *Israel*; who defrauded, or oppressed no man; who had neither taken away any mans Oxe, or Asse, nor had blinded his eyes with the bribes of any one. The Integrity of these Worthies, reaches

Recorded 1 *Sam.* 13. *ver.* 3.

but to men: but the Innocency of our Saviour, extends it selfe farther, even to the Law of God, which he violated not in the smallest thing, in the least precept. This made him bold to demand of the Iewes, *Ioh. 8.46. Quis ex vobis arguet me de peccato? Which of you can convince me of sin?* He was holy in his cogitations, upright in his intentions, divine in his words, just in his workes: Free from Originall, free from Actuall sinne; neither omitting good, nor committing evill; sanctified in his Conception, holy in his Birth, innocent in his Life,

Life, and righteous at his Death.

Adam was innocent at his Creation, but his Whiteneſſe was ſoone ſullyed, and changed into Blackneſſe. But in our *Nazarenus*, was no inclination, that Satan could worke upon: And therefore hee ſayes, *The Prince of this World commeth, but he finds nothing in me.* So immutable was his Purity, ſo unchangeable his Innocency, as could neither, by the World, nor the Devill, nor by any other meanes, become ſtayned, or polluted. What was his whole Life? The Modell of Obedi-

ence, a Glaſſe of Righteouſneſſe, yeelding to his Parents, Duty, and Reverence: Giving bread to the hungry, ſight to the blind, hearing to the deafe, feete to the lame, health to the ſicke, life to the dead, comfort to the ſorrowfull, forgiveneſſe to the ſinner; rendring unto *Cæſar*, that which was *Cæſars*, and unto God, that which was Gods. Heere was Innocence ſo ſpotleſſe, as that it was approved from Heaven, by the voyce of God himſelfe: *This is my beloved Sonne, in whom I am wel pleaſed.* *Math. 3.* *Mat. h. 3.* the laſt Verſe. It was cleered by

Pilate

Pilate too, though an unjuſt Judge; *I finde no fault in this man. Luk.* 23.14. It was confeſſed by the repenting Thiefe upon the Croſſe, in the ſame *Chapter, verſ.* 41. *This man hath done nothing amiſſe:* Thus is *Chriſt* compared to the *Lilly*, for his Whitenеſſe, and may juſtly bee called *Nazarenus, The Flower of Innocency.*

The third Flower, whereunto our *Nazarenus* may be compared, is the *Saffron*, which is a Flower, (as St. *Bernard* obſerves) uſed in making of Sawce for Meate, or in ſeaſoning ſome kind of Diſhes, and

3. *The Saffron.*

St. *Bern.*

does represent Abstinence, or Temperance, which may very fitly figure out unto us, the Temperance of our *Nazarenus*.

When first hee set foote into his Propheticall Office, and began to make himselfe knowne to the World, hee entred with admirable Abstinence, fasting miraculously, Forty dayes, and Forty nights. *Math.* 4.2. Profane *Esau* sold his Birth-right for a messe of pottage, *Gen.* 25. 32. and was the picture of a Belly-god: But to shew that the Kingdome of God did not consist in meates, and drinkes, as our Apost. sayes,

ſayes, *Rom.* 14. 17. *Chriſt* beginneth with Faſting, and continues in Temperance, which is, a moderate uſe of meate, and drinke, unto the end. Not, like many *Diveſes*, who fare delicately every day, turning faſting, into feaſting, making their guts, a Gulfe of pleaſure, and their Belly, their God; drawing all their Happineſſe downe their throats. He who was God, of Heaven and Earth, and had all things at command, who opens his hand, and filleth all things living with plenteouſneſſe, was pleaſed to uſe ſparingly, that which *Rom.* 14. 17.

others ſpent prodigally; and to ſave that by Abſtinence, which others ſpoile by Luxury: And thus is *Chriſt* compared to the *Saffron*, and may be fitly called *Nazarenus*, *The Flower of Temperance.*

4. *The Roſe.* The fourth Flower, whereunto our *Nazarenus* may be compared, is the *Roſe*, the moſt noble of all Flowers, dilating it ſelfe abroad, and of a ruddy colour, which properly repreſents *Chriſt*, our *Nazarenus*. *Ego ſum Roſa Sharonis.* Cant. 2. 1. *I am the Roſe of Sharon.* He is firſt, like the Roſe in his dilatation, and ſpreading himſelfe

ſelfe abroad, ſeeking not onely the loſt ſheepe of *Iſrael*, but every ſheepe that hath ſtrayed from his Fathers Fold. *Num Iudæorum Deus ſolum? non & Gentium?* is the Apoſtles Queſtion: *Rom.* 3.29. Yea, of the *Gentiles* alſo. For us hath hee called, which were of the *Gentiles*, *who ſometimes were a farre off, are now made nigh, by the blood of Chriſt. Eph.* 2. 13. Secondly, hee is like the *Roſe* in colour, *Rubicundus*, *Red*, with his owne blood. His colour was fore-told by the Prophet *Eſay* 63.2. *Why is thy Apparrell red, and thy Garments like him* *Rom.* 3.29.

that treadeth the Wine-presse? The Redneſſe of this *Roſe* preſents to our ſent, the Charity of our *Nazarenus*. *Contendunt Paßio, & Charitas: illa, ut plus ardeat, iſta, ut plus ru-*
St. Bern. *beat*, ſaith Saint *Bernard* ſweetly: *There was a holy contention betwixt his Paſſion, and his Charity, whether the one ſhould excell in redneſſe of blood, or the other, in fervency of affection.* His Charity enlarged his Paſſion; for if hee had not loved, he would not have ſuffered; and the Redneſſe of his Paſſion, diſcovered the fervour of his Charity.

We

Wee read in the Scripture, that our Saviour was ſixe times dyed in blood, that thereby he might excell the *Roſe* in Redneſſe.

Firſt, in his Circumciſion: then was this *Roſe* at his firſt budding, ſprinkled with Blood, whilſt he was yet nouriſhed with the milke of his Mothers paps.

Secondly, in the Garden, when in that great conflict, between the infirme fleſh, and the prompt Spirit, he ſweat θρόμβους αἵματος, *clods of water and blood*, falling downe to the ground.

Thirdly, when hee was faſtened unto a Pillar, and his ſacred body made all red

red with ſcourgings.

Fourthly, when the Soldiers harrowed his holy Head, with a Crowne of Thornes.

Fiftly, when they nayled his innocent Hands, and Feete unto the Croſſe.

Laſtly, when his precious ſide was pierced with a Speare, there appeared a Fountaine, out of which flowed Water, and Blood. Thus was our *white Lilly* changed into a *red Roſe*, red in Blood, and red in Charity.

Thou, *O Saviour*, once didſt affirme, that no man had greater Charity, than to lay downe his life for his

his friend. *Iohn* 15. How *Verſe* 13.
is this true? Hadſt not thou
greater Charity, when
thou didſt lay downe thy
Life for thine Enemies?
yea ſurely; but thou, in thy
Nature, wert more than
Man, and in thy Charity,
no leſſe than God. Never
any Charity like that of
thine, which being God,
didſt dye for man; being
juſt, didſt ſuffer for the un-
juſt; that thereby thou
mighteſt make us of ſin-
ners, righteous; of Ser-
vants, Brethren; of Cap-
tives, Co-heires; of Ex-
iles, Kings: Thy Charity
was free, unforced, unme-
rited: Thou lovedſt not
ours,

ours, but us, not our ſins, but our perſons : Thou didſt informe us by thy Word, reforme us by thy Example, confirme us by thy Miracles, and all this, to expreſſe thy Charity. *O quam ſtupenda Dulcedo, quam invicta Manſuetudo, Regem gloriæ, pro deſpicatiſſimo vernaculo imò vermiculo crucifigi ! What an unſpeakeable Love, and unparallel'd Charity was it, for the King of glory, to dye for a worme* : and that not for a loving one neither, but for his enemies. Thou *O Ieſus*, didſt lay downe thy Life, thou didſt offer up thy ſelfe, thou gaveſt thy

Body,

body, and blood for our food, thy Soule, for our Ranſome, thy Deity, a refuge againſt Satan; and all this, to expreſſe thy Charity.

Here then is a *Roſe* without paralell, Charity beyond compare. There are but three degrees of Charity: The firſt is, to love them, that love us; this did the Heathen, and the Publicans. The ſecond is, to love them that doe us neither good, nor evill; many there are, that can reach to this degree too. The third is, to love them that hate, and perſecute us. This laſt degree is the chiefeſt, and may

may bee expreſſed foure wayes.

Firſt, when wee ſpeake well of our Enemies: this is the ſervice of the tongue.

Secondly, when we give almes to our enemies: this is the ſervice of our ſtore.

Thirdly, when wee endure paine for our Enemies; this is the ſervice of our body.

Fourthly, and laſtly, when we dye for our Enemies; and this is the ſervice of our life.

Many there are who will both ſpeake well, and doe well for their Friends, but who will dye for his Friend? Many will ſpeake well,

well, and doe well for their Friends, but who will open his mouth for his Enemy? What, not a Tongue for an Enemy? Then I am ſure, no man will willingly offer himſelfe to Death for his Enemy.

Curtius, and the *Decij* dyed for their Countrey, and fellow-cittizens; but they dyed honourably: *Chriſt* dyed for his Adverſaries, and his perſecutors, and that ignobly. *Hic labor, hoc opus eſt.* This was a worke indeed, atchieved onely by him, who was above all the ſonnes of men, even the Sonne of God. But what moved him thus

to

to doe? It was Charity alone that constrained him: shee was that happy gale of winde, that drove him upon our Coasts, she alone was guilty of his Death. *Hæc de Cœlo Deum deposuit, hæc in Cruce posuit. It was* Charity, *drew him downe from Heaven: It was* Charity, *that fastened him to the Crosse.* And therefore, unto thee, *O Charity,* to thee, I meane, O God: for God is Love. To thee, I say, wee doe sacrifice our praises: For thou hast procured the remission of our sinnes. *God so loved the World, that he gave his onely begotten Sonne, that whosoever*

ſoever beleeved in him, ſhould not periſh, but have everlaſting life. It was thou that didſt give that Vermilian Tincture, to our Celeſtiall *Roſe*, and mad'ſt our *Nazarenus* ſo red in his Paſſion. It was thou that gaveſt him to us, that gaveſt him for us, and in him, haſt given us all things. Thus is *Chriſt* compared to the *Roſe* in Redneſſe, and may juſtly be tearmed *Nazarenus, The Flower of Charity.*

5. *The Marygold.*

The laſt Flower, whereunto our *Nazarenus* may be compared, is the *Marygold*, a Flower for this remarkeable: That it opens

peris with the Sunne, and ſhuts with the Sunne: And as the Sunne moves from Eaſt, to Weſt; ſo the *Marygold* ſeemes ſtill to incline, towards the Sunne, and therefore is cal'ed Ἡλιοτρόπιον, *Ad Solem vertens, Ever turning to the Sunne.* Our *Nazarenus* may be called a *Marygold*, in reſpect of his Obedience: Hee began his life in Obedience to the Ceremoniall Law, in his Circumciſion, and ended his life in Obedience to the Morall Law, in his Paſſion. The Sunne, you know, is the eye of the World, and that bright Light, which illumi-

luminates all Regions. To ſuch a Light is Gods Law compared: *Thy Word is a Lanthorne to my feete, and a light unto my pathes.* Pſal. 119.105. Here is the Sun, Gods Law: Behold now the *Marygold, Chriſt Ieſus*, opening with this Sunne. For the firſt words of *Chriſt*, which the Scripture particularly ſets downe, that he ſpake, were words of obedience to the Law: *Know yee not* (ſaith he) *that I muſt be about my Fathers buſineſſe? Luke* 2.49. Setting with the Sunne: For at his Death, he cryes *Conſummatum eſt, It is finiſhed. John* 19.30. In his whole life,

Pſal. 119. 105.

life, his face inclined towards the Sunne: For hee might truely say, in the words of the Prophet *David*, *I have alwayes set thy Law before my face.* Psalm. 119. And as the face of the *Cherubine* looked alwayes, towards the Mercy-seate: so the face of this *Marygold*, was alwayes, towards the Sun of Gods Law. He was so addicted thereunto, that *it was his meate, to doe the Will of him that sent him, and to finish his Worke.* Iohn 4.34. The Lord calls him, *His righteous Servant, who shall justifie many by his Righteousnesse.* Esay 53. 11. *His righteous*

Iohn 4.34

righteous Servant: There is the exactneſſe of his Obedience. *Who ſhall juſtifie many by his Righteouſneſſe*, there's the Superrogation of his Merits. Thus is *Chriſt* compared to the *Marygold*, and may bee juſtly tearmed *Nazarenus*, *The Flower of Obedience*.

Here then have I let you ſee a Garden of fragrant Flowers, to the ſight beautifull, to the ſmell odoriferous. What remaines, but that we enter into this Garden, and gather of theſe Flowers, from the Croſſe of our Saviour; and making Garlands thereof, weare them upon our Heads,

Heads, and Poses, to carry in the bosome of our Hearts: O thou sweet *Nazarenus*, draw us by thy odoriferous sent after thee, yea, unto thee: Lead us into thy Garden, and comfort us, with the fragrancy of thy Celestiall Flowers. Nay, make us, O blessed *Nazarenus*, spirituall Gardens unto thy selfe: Set in our Hearts some slippes of these Flowers; purge us from the weeds of vice, and instead thereof, make Humility to flourish in our cogitations, Innocency, in our conversations, Temperance, in our appetites, Charity, in our affections,

and

and Obedience, in all our actions: to the Salvation of our Soules, the good example of our Brethren: To the glory, and praise of thee our blessed Saviour, who wert, art, and ever shalt be, *Iesus* of *Nazareth*. And so I come to the last word of *Pilates* Inscription, *King of the Iewes*.

[*King of the Iewes.*]

THese were the last words of *Pilates* Inscription, fastened upon the Crosse, whereon our Saviour *Christ* was crucified, which is the third pretended Cause of his Crucifying.

ing. Little thought *Pilate*, that *Christ* was truely *King of the Iewes*, when he set up this Title: For he received this Name, not by *Pilates* Inscription onely, but by his Fathers Ordination. For hee is our Great King, who ruleth all things; who hath subdued all our Enemies, tryumphing on his Crosse, over the World, the Flesh, and the Devill.

He is called *The King of the Iewes*, not carnally, but spiritually; not of those that were of the seede onely, but of such as are of the Faith of *Abraham*; that is, of such as beleeve with the heart, and confesse

with

with the mouth, that he is their King, and Governor.

This Title was not first given him upon the Crosse: for the Prophets did prophesie of it before. *I have set my King upon my Holy Hill of Syon*, sayes *David*. *Psal.* 2.6. And so the Prophet *Zachary*, Chap. 9. ver. 9. *Rejoyce greatly, thou Daughter of Syon; shout out, thou Daughter of Jerusalem: Behold, thy King commeth unto thee. He is just, and having Salvation, lowly, riding upon an Asse.* His Dominion and Government was foretold by *Daniel*, Chap. 7. vers. 14. *There was given him Dominion,*

and Glory, and a Kingdome, that all people, Nations, and languages should serve him: His Dominion is an everlasting Dominion, which shall not passe away, and his Kingdome, which shall not be destroyed. It is he that is *Rex Regum, Dominus Dominantium*: The *King of Kings, and Lord of Lords.* *Rev.* 19. 16. With this Title did the Wise men seeke him: *Matth.* 2. 2. *Where is hee that is borne, King of the Iewes?* With this Title did the Souldiers deride him. *Matth.* 27. 29. *Haile King of the Iewes.* And with this Title, did *Pilate* thinke to dishonour him,

Rev. 19. 16

him; as it is in this Text, *Ieſus of Nazareth, King of the Iewes.* A King indeed hee was, though *Pilate* knew it not; whoſe Kingdome, though it be in this World, yet is it not of this World; having nothing in it, that is Temporall, or Terreſtriall, but all Spirituall, and Celeſtiall; depending not upon Man, but upon God; conſiſting not in Riches, Pompe, Cities, Caſtles, Forts, Armies; *But in Righteouſneſſe, peace, and joy in the Holy Ghoſt.* *Rom.* 14.17. He is univerſall Monarch, in whoſe hands are the hearts of Kings, whoſe Vicegerents

onely they are heere upon Earth.

The Pope weares a Triple Crowne, in token of his three-fold Kingdome: In Heaven, in Earth, and in Hell, or Purgatory. What he assumes usurpingly, *Christ Iesus* enjoyes properly: For hee is a King, *Regens in Cœlo per gloriam, in Mundo, per gratiam, in Inferno, per iustitiam*, A King (I say) reigning in Heaven, by his Glory, in Earth, by his Grace, in Hell, by his Iustice. Unto this Kingdome *Christ* hath a Triple right.

The first, as hee is God, coequall with the Father,

by

by whom all things were made: *John* 1. 3. and this he is, *Iure Creationis*, *By right of Creation.* *John* 1. 3.

Secondly, he is King, as hee is the Sonne of God, whom the Father hath appointed Heire of all things. *Heb.* 1. 2. And this is *Dono Patris*, *By the donation of his Father*: *All power is given me both in Heaven, and Earth. Matth.* 28. 18.

Thirdly, he is King, as he is Mediator betweene God and Man: And this is *Merito Redemptionis*, *By the merit of Redemption*: and thus καὶ ἐξοχὴν, he is here ſtyled, *Rex Iudæorum*, *King of the Iewes.* As hee is then our

Iesus, so is hee our King. The which Title *King*, presupposes a Kingdome: and a Kingdome, presupposes Subjects, and Subjects presupposed Lawes, and Government. In the handling therefore, of this Kingly Office, I am constrayned, (though but in a word) to unfold unto you a whole Commonwealth. *Christs* Office, his Kingdome, his Subjects, and his Government. And first of his Office, he is *Rex*, a *King*.

The word *King* imports a Soveraigne power over Subjects, whereof the Scripture records foure sorts. First,

First, there is *Rex infernalis*, *An infernall King*, which is the Devill, called by *Iob*, Chap. 41. the last Verse, *Rex super omnes filios superbiæ*, *A King over all the children of pride*. And also tearmed by our Saviour, *Iohn* 12. 31. *Princeps mundi*, *The Prince of this world*. And by St. *Paul*, *Eph.* 2. 2. *Princeps Aëris*, *The Prince of the Ayre*. And by St. *Iohn*, *Rev.* 9. 11. *King of Locusts*, *Abaddon* by name, a destroyer by nature, whose Kingdome is of this world, whose subjects are the slaves of sin, and children of Disobedience: whose government

Eph. 2. 2.

is wickednesse, and whose Law, is the transgression of all Gods Commandements.

Secondly, there is *Rex temporalis*, *A temporall King*; such as *Saul*, *David*, *Solomon*, *Ezechias*, and others were in *Israel*: Such as are now Kings of the Nations. This Kingdome is both in this world, and of this world: Their Subjects, men ordered by Reason, and governed by Lawes Civill, and Ecclesiasticall.

Thirdly, there is *Rex spiritualis*, *A spirituall King*; such is every godly Christian: A King, and a Priest to

to God, substituted under *Christ*. His Subjects are his affections, which hee commands, neither by the Law of Reason, nor by the Law of Nature, but by the Law of Grace, which is the Word of God.

Fourthly, and lastly, there is *Rex æternalis, An eternall, and an everlasting King*, and this is he, who is here entitled, *Rex Iudæorum, King of the Iewes*. The Regality of our Saviour was directly typified by the Crowne, that was about the Arke: *Exod.* 37. 2. the which Arke represented *Christ*. His Princely function was strangely pref-

prefigured in *Melchisedecke*, who was both King, and Priest: In *David*, who was both King, and Prophet: In *Solomon*, who was a Type of our Saviour, in his Soveraignty, in his Riches, in his Wisedome, in his Peace, excelling all the Kings of *Israel*, in wealth, in Iudgement, and in tranquility: hereby resembling our Saviours Kingly Office, in his Riches; his Propheticall, in his Wisedome; his Priestly, or Mediatorship, in his Peace. This is that King, whom the Angell foretold to *Mary*, *Luke* 1. 33. *Hee shall reigne over his house*

house of Jacob *for ever, and of his Kingdome, there shall bee no end.* This is that King, of whom the Prophet *David* speakes, *Psal* 8.6. *Who was crowned with glory, and honour; and to whom, God gave Dominion over the workes of his hands, and put all things under his feete.* *Psal* 8.6.

Lastly, This is that King, who is above all Kings; for other Kings Countries are bounded, his without limits; their time of Reigning is designed, his endures World without end; their power extendeth but unto the body, his both to Soule, and bo-

dy;

dy; hee derives his Kingdome from none, they all from him; and therefore is most fit to bee honoured with this Royall Title, *King of the Iewes.*

There are six things requisite, to make a good King.

He must be
1 Wise, to governe.
2 Liberall, to reward.
3 Mighty, to defend.
4 Indifferent, to judge
5 Severe, to punish.
6 Peaceable, to reconcile.

These six properties met all in *Christ*, which shewes that hee was a good King: First, he is a wise King: *For*

it

it pleaſed his Father, that in him all fulneſſe ſhould dwell. 1 *Coloſ.* 1. 19. What fulneſſe? Even the fulneſſe of Wiſedome; therefore is he called, *The Wiſedome of the Father. Eſay* 11. 2. For in him did the Godhead dwell σωματικῶς, *Bodily*, inſtructing him perfectly, what he had to doe. The *Jewes* once ſayd of *Chriſt*, *That her did all things well*: We may ſay, he ruleth all things wiſely, diverting all to his owne glory, and the good of the Church. He is wiſe, & ſees all things; hee is Prudent, and conſiders all things: he is provident, and prevents 1 *Coloſ.* 1. 19.

vents all things which may prejudise his Church, which is his Kingdome: therefore hee is called, *Esay* 9. 6. *Admirabilis Consilarius*, *The wonderfull Councellour*: For he is that Wisedome, which *Solomon* speaks of, *Prov.* 8. 12. 14. *That dwells with Prudence, that findes out witty inventions: Councell is his, and sound Wisedome: Hee is understanding, and strength: by him Kings reigne, and Princes decree iustice.* Wherefore, albeit *Christ*, our King, suffer Schismes in his Church, Dissentions in his Kingdome, and the Enemy to prevaile a-

gainst

gainſt his Subjects; yet this is not for want of wiſdome to governe, but that thereby Antichriſt may be revealed, the Loyalty of his owne Subjects proved, and tryed, and his enemies confounded with the greater confuſion. Therefore, whatſoever *Turkes*, *Iewes*, or *Heathen* judge of *Ieſus*, we muſt confeſſe that he is *Rex ſapiens*, A wiſe King.

Secondly, *Chriſt* is a liberall King: Heathen Hiſtories have recorded the Munificence of *Alexander*, the Liberality of *Caſar*, the Bounty of *Titus Veſpaſian*, of *Ptolomeus* the *Thebane*, and of *Pertinax* the Empe-

Emperour. And sacred Scriptures acquaint us with the like, in *David*, *Solomon*, *Ahasuerus*, and others, famous for their Liberality. But what is their bounty, if compared with the Liberality of our *Iesus*, *King of the Iewes*? He exceeds all others herein, as the Sunne doth other Starres in Brightnesse. *When hee ascended up on high, he led captivity captive, and gave gifts unto men*, *Ephes.* 4. 8. behold his Bounty: *Behold, I come quickly*, (saith he) *and my reward is with me, to give to every one according to his workes*. *Rev.* 22. 12. A Cup

of

of cold water ſhall not bee unrewarded, if it bee given to a Diſciple, in the Name of a Diſciple. *Chriſts* bounty farre exceeds all worldly glories, be they never ſo great, be they never ſo many. *Ptolomee* the *Thebane* Captaine, had ſo accuſtomed himſelfe unto liberality, that, when a poore ſouldier craved his Almes, he having at that time in preſent nothing to beſtow upon him, gave him his ſhooes off his feet, ſaying, *My friend, make thy profit of theſe; for I had rather goe bare-foote, than thou ſhouldſt ſuffer ſo much.* But what hath *Chriſt* given

to us: Not his shoos, but the garments of his owne Righteousnesse, to cover us; his flesh, to feed us; his Blood, to refresh us; his Life, to revive us: He hath made us his friends, yea, Co-heires with himselfe; *Rom.* 8.17. He hath made us his sheepe: *He is the good shepheard, that laid down his life for his sheepe. Iohn* 10. 11. Hee hath made us his Branches: *I am the Vine, and yee are the branches*, saith he, *Iohn* 15.5. He hath made us his Members; *For hee is the Head, and the whole Church is Body*, 1 *Cor.* 12.27. Nay, *Christ* being King, to expresse his boun-

ty

ie, gives petty Crownes, or Coronets to all his Saints. Therefore it is said, *Rev.* 1.6. *He hath made us Kings, and Priests to God.* If Kings, where are our Crownes? Why, the whole Church hath a Crowne, figured by the Crowne of *Jerusalem*, *Ezech.* 16.12. *I put a Jewell on thy forehead, and Eare-rings in thine eares, and a beautifull Crowne upon thy Head.* Nay, more particularly, every member of *Christ* hath a Crowne. *There is a Crowne for a faithfull Husband: A vertuous Woman is a Crowne to her Husband*, saith *Solomon.*

Prov.

Prov. 12. 4. There is a Crowne for the wife. *The foolish inherit folly, but the prudent are crowned with knowledge.* *Prov.* 14. 18. There is a Crowne for Children, and another for Parents. *Childrens Children are the Crowne of the aged, and the glory of children, are their Fathers.* *Prov.* 17. 6. There is a Crowne for the faithfull Pastor; thus Saint *Paul* calleth the *Philippians*, *Gaudium, & Corona, His Joy, and his Crowne.* *Phil.* 4. 1. And the *Thessalonians*, the like; 1 *Thes.* 2. 19. where they are termed by the Apostle, *The Hope, the Joy, & the Crowne*

of

of his rejoycing. Those are Crownes given here: but what Crownes may they expect hereafter? *Christ* hath one Crowne, but distinguished in Scripture by three denominations: the which Crowne he will bestow upon his *Saints*, and all those that feare him: The Crowne of Life, the Crowne of Glory, and the Crowne of Righteousnesse. The first is promised, *Iam.* 1. 12. *Blessed is the man, who endureth temptation; for when he is tryed, he shall receive the crowne of Life, the which the Lord hath promised to them that love him.* This was likewise promi-

Iam. 1. 12.

promised by *Christ* to the Angell of the Church of *Smyrna*, Rev. 2. 10. *Be thou faithfull unto Death, and I will give thee the Crowne of Life.* The second is promised to *Christs* faithfull Ministers: For *St. Peter* encourages them, saying, *When the chiefe Shepheard shall appeare, yee shall receive a Crowne of Glory, which fadeth not away.* 1 Pet. 5. 4. Of the third, *St. Paul* assures himselfe, *I have fought a good fight, I have finished my course, I have kept the faith, henceforth is layd up for me a Crowne of Righteousnesse.* Thus, as there is none crowned,

Rev. 2. 10.

crowned, except they ſtrive: ſo there are none that ſtrive aright, and fight lawfully in *Chriſts* warefare, but ſhal be crowned; none ſhall be his Subjects, but ſhall bee rewarded; *Iob* ſhall not ſerve God for naught: but if hee ſerve him, he ſhall be recompenſed. Wherefore we cannot, but truely confeſſe, that he, who is *King of the Iewes*, is *Rex liberalis*, A bountifull King.

Thirdly, *Chriſt* is not onely a wiſe, and a liberall, but alſo a powerfull, and a mighty King, whoſe power is ſeene in two things eſpecially, in con-

founding his enemies, and in defending his Subjects. The confusion of his Enemies, is an essentiall part of his government: for he could never have beene a sufficient Saviour, if he had not, and did not confound the enemies of his Kingdome. But that he should so doe, was propheſied by *David*, *Psal.* 2. 9. *Thou shalt bruise them with a rod of Iron, and breake them in pieces like a Potters vessell.* And *Psal.* 72. 9. which was purposely penned for *Solomon*, but typically describeth *Christ*: He saith, *ver.* 4. *He shall breake in pieces the oppressor*: and *vers.* 9. *And*

And his enemies ſhall lick the dust: whereby the Prophet would inſinuate *Chriſts* power, in the deſtruction of his Adverſaries, and in the confuſion of his foes: What greater Enemy than the Devill? yet, *the God of peace ſhall ſhortly tread Satan under our feet*, ſayes the Apoſtle, *Rom.* 16.20. How ſtrong an enemy is the World to Chriſts Kingdome? yet *be of good cheere, I have overcome the World*, ſaith *Chriſt* to his Diſciples, *Ioh.* 16. *ver.* the laſt. How potent an enemy is Sinne againſt *Chriſts* Kingdome? yet *Chriſt came in the fleſh*,

that he might condemne ſin in the fleſh, ſayes the Apoſtle, *Rom.* 8. 3. And ſo likewiſe, *Rom.* 6. 6. *Our old man, which is ſinne, is crucified with Chriſt, that the body of ſinne might bee deſtroyed; and therefore ſinne hath no more dominion over us.* What is become of that Adverſary, which cut off all *Chriſts* Subjects, namely, Death? St. *Paul* tels us plainely, *That Death is ſwallowed up in victory:* 1 *Cor.* 15. 54. And *Chriſt* rides tryumphantly, ſaying, *O Death, where is thy ſting? O Grave, where is thy victory?* 1 *Cor.* 15. 55.

How hath *Chriſt Jeſus* brought

brought to confuſion the *Iewes*, and their Adherents, which would not have him reigne over them? Behold the power of this *King of the Iewes*, in the ſubverſion of *Ieruſalem*, the deſtruction of *Herod*, the confuſion of *Iulian* the Apoſtate, the ruine of many Hereticks, and their Hereſies, which were the Divels ſouldiers, and foes unto Chriſts Kingdome: Onely, there remaines the fall of *Babylon*, that Scarlet-coloured Whore, and the deſtruction of Antichriſt, that ſonne of perdition, whom our *Ieſus* ſhall deſtroy with the breath of

his mouth: ſo let all thine enemies periſh O Lord.

Secondly, *Chriſts* power is manifeſted in the protection of his Subjects: He is not onely *Rex titularis*, but alſo *Rex tutelaris*; *Not onely a Titular, but alſo a Tutelar King.* And as *Ioſua*, not onely deſtroyed the *Canaanites*, but protected *Iſrael* all his dayes: So Chriſt, (a Type of whom *Ioſua* was) doth not onely confound his foes, but alſo confirme his friends; deſtroying his enemies, but protecting his Subjects: For he is our Judge, he is our Law-giver, he is our King, and he

he will ſave us. It is hee that hath ſaved the children of the needy, it is he that hath, and will for ever deliver the poore, that hath no helper: It is hee, that hath promiſed to bee with his Church, unto the end of the World: As to direct it by his Spirit, ſo to protect it by his power. It is hee that keepeth *Iſrael*, and neither ſlumbreth, nor ſleepeth. Hayle then, O hayle thou victorious King both of Heaven, and Earth, that haſt overcome the *fleſh* within mee; the *world* without me, *Death* for me, and the *Devill* againſt me: That doeſt correct me

in thy mercy, direct me in thy truth, and protect me by thy power, from all my Adversaries: Thou art the Lord, the Lord strong, and mighty; thy Name is a strong Tower, to which I flye, and am secure: therefore I will confesse thy power, and acknowledge, that *the King of the Iewes*, is *Rex potens*, *A powerfull King*.

Fourthly, a good King must be an indifferent, an impartiall King; to judge the cause of the poore, as well as of the rich; of the weake, as well as of the mighty; respecting not the Condition of the person, but

but the Equity of the cauſe; not countenancing the rich man, for his Wealth, nor contemning the poore man, for his poverty: for it is an honour to a Prince, to bee a poore mans King.

Such a one is our *King of the Iewes*, who is not partiall in his temporall punishments, nor will be partiall in his eternall Judgements. Therefore is hee ſtyled by Saint *Paul*, *The juſt Iudge, that ſhall render unto every one according to his workes.* 2 Tim. 4.8. *For of a truth, God is no reſpecter of perſons*, ſayes the Apoſtle St. *Peter*, *Acts* 10. 34.

For where ſin is committed, there is puniſhment inflicted, bee it King, or Beggar; rich, or poore; *Iew*, or *Gentile*: Wherefore all the World may truely ſay, that our *King of the Iewes*, is *Rex juſtus*, *A righteous King*.

Againe, fiftly, a good King muſt bee ſevere againſt ſuch as are incorrigible, and will not amend. It is obſerved by *Cicero*, *That it is the ruine of a Common-wealth, when Iudgement given, is revoked, and the execution of the Law ſtopped againſt Malefactors.* And the ſaying of *Solomon* is, *Becauſe Sen-*

tence againſt evill doers is not executed ſpeedily, therefore the hearts of the ſonnes of men are fully ſet to doe evill. Eccleſ. 8. 11. But *Chriſt*, like a ſevere King, will at the length judge, and puniſh the wicked. If *Ieruſalem* will not bee gathered together under his wings, ſhe ſhall be at the laſt left deſolate. *Luke* 13. *verſ.* the laſt: And if the Church of *Epheſus* wil not *remember from whence ſhe is falne, and repent, and doe her firſt workes, hee will come againſt her ſhortly, and remove away her Candleſticke. Rev.* 2. 5. And at the laſt day, what a juſt Sentence

Eccleſ. 8. 11.

tence shall hee pronounce, both to the godly, and against the wicked, seperating the Sheepe on the right hand, and the Goats on the left; when he shall say unto the one, *Come yee blessed of the Father, receive the Kingdome prepared for you, from the beginning of the world:* but unto the other, *Go yee cursed into everlasting fire, prepared for the Devill, and his Angels.* Thus is *Christ Iesus* an impartiall King, punishing all the wicked within his Dominions, and rewarding the good: wherfore we may say, that our *King of the Iewes*, is *Rex severus*,

uerus, *A ſevere King*.

The ſixt, and laſt property of a good King, is, that hee be *Pacificus*, *A peace-maker*, and that, both in his owne Kingdome, and abroad: This is the commendation, that *Plutarch* gives to *Numa Pompilius*, in whoſe daies, the Temple of *Ianus* was kept ſhut, for the ſpace of Forty yeares. And this praiſe in the *Scripture*, is given to *Solomon*, that during his Reigne, *Iſrael* was neither moleſted with civill Wars at home, nor forraigne, with other Nations; herein being a type of our *King of the Iewes*, who was called

called, long before he was borne, *Princeps pacis, The Prince of peace. Esay* 9. 6. He was borne in a time of a generall peace, when he wrought our peace on Earth; he is our Peace: *He came, and preached peace unto them, that were afarre off, and to them that were nigh. Eph.*2.17. Justly did *Christ* merit to bee called *The Prince of peace*; for before his comming, there were many Questions in the World, which at his comming, hee fully determined.

The first question was in the sacred Trinity, and that was this:

Whe-

Whether Man, having transgreſſed, ſhould be redeemed, ſeeing the Angels, that fell, were not to be redeemed? And it was determined Affirmatively, that Man ſhould be redeemed, though the Angels were not: Becauſe the Angels ſinned by no ſuggeſtion, but of their owne accord: whereas Man ſinned by the ſuggeſtion, and fraud of Satan. Secondly, becauſe the Angels were ſpirits, and ſhould have ſtood firmely in Obedience: whereas Man did conſiſt of fleſh, and blood, which is alwayes prone to fall; according to that of our 1.

our Saviour, *Math.* 26.41. *The Spirit indeed is willing, but the Fleſh is weake.* Thirdly, becauſe the whole Nature of Angels fell not, but onely ſome, that were Rebellious: whereas the whole Nature of Mankinde fell, as having ſinned in the roote; and pitty it was, that ſo noble a Creature ſhould wholly periſh. Fourthly, becau e the fall of an Angell, was the ruine of an Angell, and made him paſt recovery: Whereas the fall of man, made him not paſt recoverie.

2. The ſecond Queſtion in the Holy Trinity was, who ſhould

ſhould worke this Redemption: whether the Father, or the Sonne, or the Holy Ghoſt: And it was determined, that the Sonne ſhould doe it: Becauſe unto the Father is attributed Power, unto the Sonne, Wiſedome, unto the Holy Ghoſt, Goodneſſe: Now *Lucifer* ambitiouſly deſired Gods Power, and therefore ſinned againſt the Father: Man deſired Gods Wiſedome, *Yee ſhall be as Gods, knowing good, and evill*: and therefore ſinned againſt the Sonne: Antichriſt uſurpes the Goodneſſe of the Holy Ghoſt, and therefore

fore ſinnes againſt the Holy Ghoſt, and is the ſonne of perdition, and cannot be ſaved. Now *Ejus eſt liberare, &c.* It behooveth him, that receiveth the injury, to give the Indulgence; and Man, that had offended againſt the Son, muſt be redeemed by the Sonne.

F. The third Queſtion in the ſacred Trinity, was, How Man ſhould be redeemed: whether by power, or condigne ſatisfaction? And it was determined, not by power, but by puniſhment: And ſeeing man had offended, by Pride, Diſobedience, and carnall delight,

Chriſt,

Chriſt, the Sonne of God, made ſatisfaction, by Humility, Obedience, and the ſuffering of Death.

The fourth Queſtion was, betweene God, and Man: for God complained againſt Man, that hee had offended him: and Man complained againſt God, that God had forſaken him: *Chriſt* tooke away this difference, by becomming a Mediator. 4.

Now, a Mediator muſt have three properties: Community, Authority, and Power: Community, hee muſt be indifferent betweene both; ſo was *Chriſt*, having Community

nity with God, as God; and Community with Man, as Man. Hee must have Authority too, to argue the Cause on either side: So had *Christ*, pleading for his Father, that Man had broken his Law: pleading for Man, in making satisfaction. He must also have Power, upon the determination of the cause, to make a Reconciliation; so had *Christ*, *having made peace, through the blood of that his Crosse, to reconcile all things to himselfe, whether they be things in Earth, or things in Heaven.* Colos. 1.20.

5. The fift Question was, be-

betweene Man, and Satan: The Devill pleaded right into Mankinde, who had ſold himſelfe to him, for an Apple: The difference is taken away by *Chriſt*, who pleads, the Apple to bee none of the Devils, and therefore, hee bought him not with his owne: but *Chriſt* redeemed him, *not with Silver, or Gold, but with his owne precious blood.* 1 *Pet.* 1.18.19. And mans ſinne could not ſo much exceede in Demerit, as *Chriſts* ſufferings did in Merit.

The ſixt, and the laſt Queſtion, was betweene Man, and Woman: For 6.

Man

Man complained of the Woman, that ſhe had allured him; and the Woman of the Man, that he ſhould have reprooved her; but becauſe they were both Authors of their owne perdition, *Chriſt* hath made them both partakers of his Redemption. Hee tooke fleſh of a Woman, that Women might not thinke themſelves excluded: but in the perſon of a Man, that Man thereby might be redeemed. Thus hath Chriſt, in the world, wrought a world of Peace for us, not peace with the world: For, *Non veni mittere pacem*, (ſaith he) but peace with God,

God, peace with the Angels, peace with Men, peace with the Creatures, and peace with our owne Conſciences. Wherefore we may juſtly ſay, that our *King of the Iewes*, is *Rex pacificus*, *A peaceable King*.

And thus we have ſeene the Condition of our Soveraigne, *Ieſus Chriſt*, how he hath approved himſelfe a good King: For he is wiſe, liberall, powerfull, indifferent, ſevere, and peaceable; anſwerable to which qualities, are all his Actions. For every worke of his, is either a worke of VViſedome, or a worke of

of Mercy; or a worke of power, or a worke of providence; or a worke of Justice, or a worke of Peace; as if he intended in all things, to shew himselfe a *King* for our commodity: But as the King of *Israel* changed his habit, and disguised himselfe, when he went into the Battell at *Ramoth-Gilead*, 1 *King.* 22 30. so *Christ* indeed disguised himselfe, who being in the forme of God, and equall with God, took upon him the shape of a Servant, continuing ever, though unknowne to the wicked *Iewes*, [*Iesus of Nazareth, King of the Iewes.*]

1 *King.* 22 30.

Where-

[IESUS OF NAZARETH, KING OF THE JEWES.]

IN which words, are contayned the cauſes (as they would have it) of our Saviours Condemnation: In the writing whereof, [rather GODS Will, than *Pilates*,] did appeare: For in this Title, are contayned three Divine reaſons, why Chriſt, the onely begotten Sonne of GOD, ſhould

yeeld up his life upon the Crosse.

First, because hee was *Iesus*.

Secondly, because he was *Nazarenus*.

Thirdly, because hee was *Rex Iudæorum*.

He was *Iesus*, that is, *Salvator*, A Saviour: Hee was *Nazarenus*, that is, *Florida*, A Flower, or flourishing. He was *Rex Iudæorum*, that is, *Rex Confitentium*, King of the Jewes, not carnally, but spiritually, not by Circumcision, but by Faith: King of those, who doe beleeve with the heart, and confesse him with the mouth, to bee the true

Messiah.

Meßiah. *Pilate* was blinde, and could not ſee this: The Jewes were obſtinate, and would not know this: But now it is revealed to Babes and ſucklings, by Regeneration; for all, that are borne of God, know, that by nature, they were ſinnes ſubjects, yet heere they finde Him *Ieſum* a Saviour: By nature, they are ſtinking in the Noſtrils of God, yet heere they finde him *Nazarenum*, A ſweet ſmelling Flower: By Nature, they are Satans Bondſlaves; yet, for their Redemption, they finde him heere, *Regem Iudæorum*, King of all thoſe

that confesse his name. This Title of Christ was written (as I said before) in *Hebrew*, *Greeke*, and *Latine*: The *Hebrewes* had the true Priest-hood: The *Grecians* abounded in Wisedome; And the *Latines* in Dominion, and Government: The first, signifyed Christ to bee the true Priest; the second, to be the wisest Prophet; the third, to be the Potentst King. Here then is *Christs Sacerdotall Office*, in that hee is *Iesus*. His Propheticall, in that he is *Nazarenus*. His Regal, in that he is *Rex Iudæorum*.

Of these in Order.

First he is *Iesus*.

[*Iesus.*]

[*Ieſus.*]

THis Name includes the firſt reaſon: Why our Saviour dyed upon the Croſſe: Our firſt Parents, by eating the forbidden fruit, offended chiefly in three things. In Pride, in diſobedience, and in Carnall delight. Pride, in aſpiring to bee like their maker, Diſobedience, in tranſgreſſing the Law of their maker. Carnall delight, in preferring the pleaſantneſſe of the fruit, before the love of their Maker. But ſeeing Chriſt came into the World to be

a Saviour, hee must satisfie for man, by contrary meanes: For Pride, by Humility; for Disobedience, by Obedience; for carnall delight, by suffering of punishment; these three Christ performed. Looke into the 2. *Phil.* 8. and there St. *Paul* makes it playnely appeare, that *Christ* was not behinde hand in any of these: Hee humbled himselfe (saith the Apostle,) behold his true Humility: and became obedient, behold his prompt Obedience; unto Death, even the death of the Crosse; behold the largenesse of his punishment. So that if

Christ will bee a Saviour, hee must, by the death of the Crosse, *open the Kingdome of Heaven to all Beleevers.*

This was typified in the Old Testament, by the Sacrificing of *Isaak*: By the lifting up of the Brazen Serpent: By the smiting of the Rocke: By the Leviticall Oblations, and Offerings: And yet, these hard-hearted Jews could not understand it.

O foolish *Pilate*, thinkest thou to dishonour the Son of the most High, by writing him *Jesus*? No, it was a name assigned unto him from Heaven, for the An-

gell said unto *Ioseph*, *Math.* 1.29. *Thou shalt call his name Iesus; for he shall save his people from their sinnes.* It is that name, wherein Christ most glories, and whereof, every Christian is least ashamed.

1. 21.

Seeing there is no name under heaven whereby we can be saved, but by the name of Jesus. *Acts* 4. 12. A blessed name, a sweete name: *Mel in ore, Melos in aure, Iubilus in Corde,* (as St. *Bernard* sweetly saith) *Honey in the mouth, Melody in the eare, But a Iubile, a ioy in the heart.* This name, is light unto the soule. *Tee were Darknesse*, saies the

Act. 4. 12.

Apostle,

Apoſtle, *Epheſ.* 5. 8. *but now yee are light in the Lord.* This name gives health to the body. *In the name of Ieſus of Nazareth, riſe up, and walke, Acts* 3. 6. This Name is the Life, the comfort, the reſtauration of the ſoule of a Chriſtian. *Aridus eſt omnis cibus, ſi non oleo iſto infunditur, inſipidus, ſi non hoc ſale conditur,* (faith St. *Bernard*) *All Spirituall foode is dry, if this Oyle bee not powred into it; unſavoury, if it be not ſeaſoned with this Salt.* St. Bern.

Other names of *Chriſt*, are names of Majeſty, onely this is a name of mercy: To bee called the Word,

the Sonne, the Annointed of God: These Titles proclaime Christs Glory: but the Name of *Iesus* imports our Redemption. By the former, we know him to be God, by the latter, wee know him to be our Mediator, and Saviour: To him then, and to him onely, properly, and κατ' ἐξοχὴν, belongs the Name *Iesus*.

But it may be objected, that there are others, in the Scripture, called after the same Name: As *Iesus*, or *Iehoscua*, the sonne of *Nun*: *Iesus*, or *Iehoscua*, the High-Priest of the Jewes: And *Iesus*, the sonne of *Siracb*, the Author of the Booke

called

called *Eccleſiaſticus*. All this I confeſſe, and I know, that the firſt was famous for his valour, and government in *Iſrael*: the ſecond, for his Integrity in his Prieſthood: the third, for his Wiſedome and Underſtanding. But alas, theſe three were but types of our Jeſus. The firſt repreſented his Kingly, the ſecond his Prieſtly, the third his Prophoticall Office: They were ſo termed in regard of ſome temporall and particular Deliverances: Our Jeſus ſo ſtyled, becauſe of that generall and Spirituall Redemption, which hee hath wrought for

for all his Saints, Jewes, and Gentiles. The former were sent before, like *Elishaes* staffe, 2 *King*. 4. 29. but could not raise Mankinde from the dead. But the true and powerfull *Iesus*, was faine to descend from Heaven himselfe, as *Elisha* from Mount *Carmel*, to apply his mouth, to our mouthes, his eyes, to our eyes, his hands, to our hands, becomming the same with us, in substance, in Nature, and infirmity, (sinne onely excepted) before wee could bee raised. *Magna miseria superbus homo: Maior misericordia humilis Deus*, (saith St. *August*.)

2 *King*. 4. 29.

St. *Aug*.

guſt.) Great miſery it was, to ſee man ſo proud, greater mercy, to ſee God ſo humble. And therefore to him properly, and to none but him, belongs that Name, which is above all Names, the Name of *Ieſus*: For hee alone is the Saviour of the World, to whom both the Name, and Office appertaines. And as he is by Name, *Ieſus*, ſo is hee by Nature, a Saviour. For him alone does the Goſpell proclaime throughout all Ages to be a Saviour: by whom *Abraham* was accounted righteous. Hee was that Salvation which the Patriarchs deſired; he

was

was that Salvation, which the Ceremoniall Law prefigured; he was that Salvation, which the Prophets foretold; he was that Salvation, which *Iacob* waited for, when he said, *Gen.* 49. 18. *I have waited for thy Salvation O Lord.* He was that Salvation that *David* prayed for, hee was that Salvation which old *Simeon* rejoyced in, when hee sung, *Mine eyes have seene thy Salvation. Luke* 2. 30. This was that Salvation, by which the Patriarchs entred into Heaven, the Prophets attained blessednesse, and the Saints enjoy true happinesse. In him alone

alone were all the promiſes of the *Meſsiah* fully accompliſhed: Hee alone trod the Wine-preſſe of Gods wrath: He alone ſatisfied his Fathers Juſtice: He alone became λύτρον, the price of our Redemption. It was he, that was ſent of the Father, to ſave the World. *Iohn* 3. 17. And for this cauſe, he came himſelfe into the world, to ſave ſinners. It was hee that was ſmitten for us: *Propter ſcelus populi mei percuſſi eum: I have ſmitten him for the wickedneſſe of my people: Traditus eſt in mortem propter offenſus noſtras: Hee was delivered*

to

to death for our offences. Solus Chriſtus ſine peccato, peccati pœnam ſubire dignatus
St. *Aug.* *eſt*, (ſaith St. *Aug.*) Hee alone, without ſinne, was pleaſed to undergoe the puniſhment for ſinne: His Death was not for himſelfe, but for us. *Quaſi peccator occiſus eſt, ut peccatores juſtificarentur apud*
St. *Ambr.* *Deum*, (ſaith *St. Ambroſe*) *Hee was ſlaine as a ſinner, that ſinners might be juſtified before God.* It was our ſinnes, not his owne deſervings, that faſtened him upon the Croſſe. *Pro me doluit, qui nihil habuit, quod pro ſe doleret* (ſayes the ſame Father.) God was the

Credi-

Creditor, Man was the Debtor; but he that was both God, and Man, the Pay-master. Thus he, who enjoyed the Name of *Jesus*, hath performed the Office, and remaineth our alone Saviour: Blessed in his Name, and for ever blessed in his Person.

I have long insisted upon this sweet Name, for that it brings so much profit unto us: yet can I not shake hands with our *Romish* Adversaries, who ascribe so much unto the Name, and so little unto the person of *Jesus*. They affirme, that the bare Name it selfe being used, hath

hath great power, and doth drive away Devils, though the person, that useth it, be voide of good affection: whereas indeed, the Devill is no more timerous of the Name of *Iesus*, than of any other Title of God. The sonnes of *Sceva*, *Act.* 19. 14. found this to be true, by their owne deare experience, for they could not adjure the evill spirit, though they used the name of *Iesus*, whom *Paul* preached. And as they ascribe too much to the Name: so they ascribe too little to the Person of *Iesus*: in that they make him but a *Demi-Saviour*, joyning others with

with him, as partners in the worke of our Redemption, coupling our workes, with his Merits, our ſatisfaction, with his ſatisfaction: The interceſſion of Saints, with his Interceſſion; eſpecially, the Interceſſion of the Virgin *Mary*, whom they call, *the Queene of Heaven*, *the Mother of Grace*; requeſting her, that by the authority of a Mother, ſhee would command her ſonne. Oh take heede of ſharing ſtakes betweene Chriſt, and any creature in the act of our ſalvation. He will not bee accounted joynt purchaſer of our Redemption with any, no not with

with his owne Mother, the Virgin *Mary*; for hee was her Saviour, as well as ours: *My Spirit reioyceth in God my Saviour*, (ſaith ſhe) Luk. 1.47. *Luke* 1.47. And *Sanguinem, quem de Matre accepit, pro Matre obtulit*, (ſaith one of the Fathers) *The Blood, which hee receiued from his Mother, hee ſhed for his Mother.*

Let us acknowledge our ſelves loſt by Nature, but found onely by Chriſt. He onely it was, that came to ſeeke, and to ſave that which was loſt: We were, through *Adams* tranſgreſſions, bound by the Divel, wee are loſed onely by

Chriſts

Chriſts Paſſion, *Alligauit fortem, vinculis Paſſionis.* It is hee, that bound the ſtrong man, & ſpoyled him of his weapons: It was hee that ſet us at liberty, when we were in bondage: That found us, when wee were loſt: That called us home, when wee were baniſhed: That raiſed us, when wee were dead; that redeemed us, when wee were miſerable captives; he reſtored our lives, by loſing his owne; he unbound us, by faſtning himſelfe; he overcame, by being overcome; he redeemed us, by enthraling himſelfe; he cured us, by his owne wounds; raiſed

raised us to life, by his owne Death; made us rich, by his owne poverty; robbed himselfe of his dignity, by becomming a creature; of his Royalty, by paying of tribute; of his liberty, by becomming a servant; of his credit, for he was blasphemed; of his joy, for hee was heavy to the Death; of his wel-fare, for hee was wounded, scourged, nayled, crucified; and all this, for our Salvation. What Saint, or Angel did? Nay, what Saint or Angel could doe the like for us? He onely, and alone, *Carnem sua-am, pro omnium Carne dependit,*

pendit, & animæ suæ pro omnium animis constituit, (saith *Saint Cyril*) He, (I say) *payned his flesh, for the flesh of us all, his soule, for all our soules.* Hee was *Moses* Serpent to heale us, Gods Lambe, to feed us with his flesh, and cloath us with his fleece: The true Pelican, nourishing us with his blood. *O profunditas Divitiarum! O the depth of the riches of the mercy of this our* Jesus! Let us draw waters of comfort out of this depth of Mercy: Let us not rest contented with that generall name of *Christians*; but labour for assurance of salvation; that as St. Cyril.

Thomas

Thomas called Christ his Lord, and his God: *Joh.* 20. 28. so we may, by faith, every one particularly, call him, *Our Jesus.*

We are all naturally like the wounded man betweene *Jerusalem* and *Jericho*: *Luke* 10. 30. Let us seeke out that good *Samaritan*, who hath compassion on us, will binde up our wounds, powre Wine and Oyle into them, and restore us to health.

Luke 10. 30.

Sinne is an unsupportable load, with it we are all over-burthened; yet our Jesus calls us, *Come unto me all yee that are weary, and heavy laden, and I will refresh*

freſh you. Math. 11. 28. He invites gratiouſly, let us haſten ſpeedily; *Non pedibus, ſed affectibus; Not with our feet, but with our affections.* Whilſt he ſtandeth at the doore, and knocks, let us open unto him, leſt by too long delay wee loſe him: Then ſhall wee open the doore, but hee hath withdrawne himſelfe: then ſhall we ſeeke him, but not finde him; call him, but he will not anſwere: wherefore while the time ſerves, let us ſay unto our *Ieſus*, as *David* to the Lord, *Say unto my Soule, I am thy Salvation.* If we aske in time, we ſhall receive: If wee

ſeeke in time, we ſhall finde: if we knocke in time, hee will open unto us.; if wee beleeve, we ſhall be ſaved. Away then with all conceite of our owne merit, or the Holineſſe of any Saint: Let *Chriſt* be the ſole Lord of our ſalvation, without any Copartner; for hee alone hath poſſeſſion of that three-fold Treaſury, which muſt make us rich unto ſalvation: namely, the Treaſure of Glory, the Treaſure of Grace, and the Treaſure of Wiſedome. Man was exiled from Celeſtiall Glory, Chriſt alone enjoyed the Treaſury of Glory, that hee might bring Man-

Mankind unto Glory. Man was an enemy unto God; therefore Chriſt had the Treaſury of Grace, to reconcile man unto God. Man was blind, and wrapped in darkneſſe; therefore Chriſt had the Treaſury of Wiſedome, to teach men the way to eternall Life. Looke in *Iohn* 1. 14. and you ſhall finde all theſe three comprehended in one Verſe: *Spectavimus gloriam, plenam gratiæ & veritatis. We ſaw the glory of Chriſt, behold the firſt: full of Grace, behold the ſecond: and Truth, behold the third*: Now therefore let us ſay, *Non nobis Domine,* *Ioh.* 1. 14.

non nobis, ſed Nomini tuo da gloriam. Not unto us Lord, not unto us, but unto thy Name give the glory. For thou O *Ieſus*, art made unto us of God, by thy paines ſuſtained, Wiſdome, Righteouſneſſe, Sanctification, and Redemption.

Wherefore, ſeeing that thou my bleſſed Saviour, haſt borne my ſorrows, ſhed my teares, ſuffered my diſgrace, ſuſtained my puniſhment, and payd my Debt, let *Iewes*, *Turkes*, and *Heathen* revile thee, I will honour thee: let them blaſpheme the Name of *Ieſus*, I will adore it; let them perſecute it, I will

make

make it my refuge: for the Name of the Lord, is a ſtrong tower of Righteouſneſſe: They, that flye unto it, are ſecured. Let them diſdaine it, I ſhall eſteeme it to bee a precious oyntment powred out; let them vilifie it, I will glory in it: For with the Lord, there is Iuſtice, but with our *Ieſus*, there is plenteous Redemption.

O Lord, what *Pylate* deemed to bee thy ſhame, proves to bee thy glory: Hee writes thee diſgracefully *Ieſus* with his hand, whom hee would not call faithfully *Ieſus* with his heart. Yet this is thy

Name, this is thy function: *Jesus*, by Title, a Saviour by Office. With this name *Jesus*, thy Birth was honoured, and with this Name *Jesus*, thy Death is honoured: What thou broughtest into the world, by the Angels Direction, thou carryedst out of the world, by *Pilates* Inscription, *Jesus of Nazareth King of the Jewes*. And so I passe from his Name *Jesus*, unto his Title *Nazarenus*, of *Nazareth*.

[*Nazareth.*]

NAzareth was the name of that Towne, which *Ioſeph* dwelt in, when hee returned out of *Egypt*, in the which *Ieſus* continued, untill hee undertooke the Prophetieall, and Sacerdotall functions: From which Towne he received this Title, to be called *Nazarenus*, *Ieſus* of *Nazareth*. This then is a Title given unto *Ieſus*, taken from the Towne, or Village, where the Angell *Gabriel* brought the meſſage unto *Mary*, and where Chriſt dwelt after his returne from *Egypt*:

and not from the order, and Votary of *Nazarites*, as some doe vainely imagine. Neither is this Title without a Mystery: For this word *Nazarenus* signifies three things: *Sanctified*, *Separated*, and *a Flower*. In all which senses, *Jesus* may be truely tearmed *Nazarenus*.

First, hee was *sanctified*, not imperfectly, and in part, but perfectly, and in whole: And this was not, by any externall meanes, after his Birth, but onely by the Holy Ghost, in his conception. And therefore he was *sanctified in utero, in the wombe*; and

ex

ex utero, Out of the wombe. Hee was *ſanctified* in the wombe: the which *Sanctification* hath two parts.

Firſt, the ſtoppage in the propagation of Originall ſin, and of the guilt of *Adams* tranſgreſſion: which, becauſe *Chriſt* was from *Adam*, as from a Root; and not by *Adam*, as by a Father; is not derived unto him: For man is originally ſinfull, not becauſe of his ſubſtance, but becauſe of his Generation, proceeding from a ſinfull man. For God, at the beginning, ſet downe this Order, that what evill *Adam* had brought upon himſelfe, he

ſhould derive the ſame to every one of his poſterity, begotten by man. Therefore, when any Father begets a Child, he conveyes into it, beſides humane nature, the corruption of humane Nature. *Chriſt* therefore, for the preventing of this, was not begotten by Man, but conceived *modo ineffabili*, by the Holy Ghoſt: That ſo hee might take the ſubſtance of the Virgin, without the corruption of that ſubſtance.

The ſecond part of this *Sanctification*, which is *ex utero, Out of the wombe*, is the perfect endowing of the Manhood of Chriſt, with

with all pureneſſe, and holineſſe, to make him a meete Mediatour. Hee was *ſanctified* out of the wombe, for his whole Humane Nature was full of Grace and Truth. *Ioh.* 1.14 Full of Grace in his works, full of Truth in his words. Holy in his Birth, holy in his Life, and holy in his Death.

Secondly, as he was *Nazarenus ſanctified:* ſo is he *Nazarenus ſeperated.* He was that Scape-goat, ſeperated from his fellows, to make an Attonement for the ſinnes of the World. *Lev.* 16.10 He was ſeperated from his Fathers Court of Majeſty, by

by taking upon him the
Phil. 2. 7. forme of a Servant. *Phil.* 2. 7. He was ſeparated from his owne Nation, when he fled into *Egypt* for feare of *Herod.* He was ſeparated from his Brethren, and Kinsfolke, to doe his Fathers Will: Hee was ſeparated from his Diſciples, when he was hanging upon the Croſſe. Hee was ſeparated from the Living, when he dyed for our Redemption. Hee was ſeparated from the World, when hee aſcended into Heaven. And thus was *Ieſus* tearmed *Nazarenus*, that is, *Separated.*

Thirdly, *Ieſus* is *Nazarenus*,

renus: That is, *Flos*, or *floridus*, *A Flower*, or *flouriſhing*: for ſo is hee called. *Eſay* 11. *There ſhall come a Rod out of the ſtemme of* Jeſſe, *and a branch*, or as the Vulgar Tranſlation hath it, *Flos de radice ejus aſcendet. A Flower ſhall grow out of his roote.*

Chriſt is more ſpecially called *Nazarenus*, a *flower*, becauſe, as *Protagoras* obſerves, Flowers *Solem habent in Cælo Patrem, Solum in terra Matrem*: That is, *Flowers have the Sunne in the Heavens for their Father, and the ſoyle on the earth for their Mother.* So *Ieſus*, the Flower out of *Ieſſe*,

Ieſſe, had in Heaven a Father without a Mother, according to his God-head: And in Earth, a Mother, without a Father, according to his Manhood. As he was God, not differing from the Father; but *ſemper apud Patrem, ſemper cum Patre, ſemper de Patre, ſemper in Patre. Alwayes by the Father, alwayes with the Father, alwayes of the Father, and alwayes in the Father.* Even ſo, as he was Man, he was *Homo de homine, propter hominem, ſecundum hominem, ſuper hominem. He was Man of Mankind according to his ſubſtance, Man for mankind*

in

in regard of our Redemption; Man, according to mankind, in regard of his Nature; Man, above mankind, in regard of his Holineſſe. Sine quo, Pater nunquam fuit, ſine quo, Mater nunquam fuiſſet. Without whom, the Father never was, and without whom, the Mother never had beene.

Ieſus is called here *Nazarenus*, a *Flower*; Firſt, becauſe of the ſweetneſſe that is in him. Secondly, becauſe of the ſweetneſſe he is to us. That ſweetneſſe, which is in him, is expreſſed two wayes.

Firſt, in the ſweetneſſe of his Vertues, manifeſted in

in his holy converſation, wherein hee was a ſweete-ſmelling *Flower* for imitation.

Secondly, he was a ſweet ſmelling *Flower* in his Paſſion, when hee *offered himſelfe to God, a Sacrifice of a ſweete ſmelling ſavour, for our Reconciliation. Eph.* 5. 2. Laſtly, he is the hope of that eternall ſweetneſſe, which we ſhal enjoy hereafter, in the Kingdome of Heaven. For *Dedit Humanitatem in terra, prætium noſtræ Redemptionis, ſed ſervat Divinitatem in Cælo, præmium noſtræ glorificationis. Hee gave his Humanity upon the Earth, the price*

Eph. 5. 2.

of

of our Redemption, but doth reſerve his Deity in Heaven, the reward of our glorification.

Our Saviour is cõpared unto five ſorts of Flowers:

I here are five principall Flowers in uſe with us, whereunto this our *Nazarenus*, this our *Ieſus*, may bee fitly compared: The *Violet*, the *Lilly*, the *Saffron*, the *Roſe*, and the *Marygold*. The *Violet* (you know) is little in quantity, low in growth, not raiſed farre from the earth: ſignifying hereby, the Humility of our *Nazarenus*, the Lowlineſſe of our Redeemer. The which Humility of *Chriſt*, was manifeſted in three particulars.

1. *The Violet.*

culars. *Nascendo*, In his Birth: *Vivendo*, In his life: *Moriendo*, In his death. In his Birth, he was humble: For being the Creator of all things, he disdained not to become a Creature. *Factor terræ, factus in terra; Creator Cæli, creatus sub Cælo.* (saith St. *August.*) *Hee, that made the Earth, was borne upon the Earth: Hee, that created the Heavens, was made under the Heavens.* He chose not to be the Son of some Great Empresse, but of *Mary*, a poore Virgin in *Israel*. Hee was not borne in a Princely Palace, but in a Stable; nor layd in a curi-

St. *Aug.*

ous

ous coſtly Cradle, but in a ſilly Cratch. Not attended on by Knights, & Potentates, but by Oxen, and Aſſes, and ſuch like creatures. Such was our Saviours Humility in his birth.

In his Life: He was content to worke at the Trade of his ſuppoſed Father *Ioſeph*, not affecting Lands, Houſes, nor poſſeſſions: *For the Foxes had holes, & the Birds of the Ayre had neſts, but the Son of Man had not where to lay his Head.* Not abounding in worldly Treaſure; for the Fiſh of the Sea muſt pay Tribute unto *Cæſar*. Not ambitiouſly aſpiring unto Rule,

and

and Government; for when the people would have made him King, he refused it, and conveyed himselfe from among them: such was our Saviours Humility in his Life.

In his Death, he suffered himselfe to bee scourged, spit on, blasphemed, crown'd with Thornes, and condemn'd by an unjust Judge. Lastly, when hee was nayled most cruelly upon the Crosse, and made a spectacle of disgrace unto all beholders, and had sustained the utmost of the Jewish malice, yet hee prayed for his enemies, saying, *Father, forgive them,*

them, for they know not what they doe. Luke 23. 34. Such was our Saviours Humility in his Death.

This Humility of our Saviour is recorded by Saint *Paul, Phil.* 2.6.7. where he ſayes of him, *That being in the forme of God, he thought it no robbery, to bee equall with God: And yet he made himſelfe of no reputation, but tooke upon him the ſhape of a ſervant: and humbled himſelfe, and became obedient to Death, even the death of the Croſſe.* This Humility of our Saviour is expoſed by himſelfe to us, for our imitation: *Learne of me, for I am meeke, and humble in heart.*

heart. Math. 11. 29. And thus is *Christ* compared to a *Violet*, and may be justly called *Nazarenus*, *The Flower of Humility.*

2. *The Lillie.* The second Flower, whereunto our *Nazarenus* is compared, is the *Lilly*: a Flower growing upon a straight stalke, raised from the Earth; white of colour, and of a fragrant smell, signifying unto us *the innocency of our blessed Saviour. Ego sum Lilium Convallium*: You know whose speech it is. *Cant.* 2 1. *I am the Lilly of the Valleys.*

The Ancients were wont to Emblematize Innocen-

cy

ty, by Whiteneſſe, which is the moſt pure, and perfect colour. And ſo the Ancient of Dayes, is ſayd to have his Garments white as ſnow. *Rev.* 1.1.14. And well may he be called a *Lilly*, for his Whiteneſſe; well may hee be ſtyled a Lambe, for his Innocency. *Ecce Agnus Dei, qui tollit peccata mundi. Behold the Lambe of God, that takes away the ſinnes of the World. Iohn* 1. 29. whoſe Hands, Heart, and Tongue, were free from injury. O Mirrour of Innocency! who offended neither in *thought word*, nor *deed*, being neither diſobedient to God, nor

nor injurious to men; but full of Grace towards God, and of Truth towards men. *Moſes* led not the *Iſraelites* into *Canaan*, but *Ioſuah*, the ſonne of *Nun*, becauſe he offended not at the waters of ſtrife: Noting unto us, that hee, who was to be the Saviour of the World, and the Leader of the ſpirituall *Iſrael*, into the Celeſtiall *Canaan*, muſt be χωρὶς ἁμαρτίας, *Without ſinne.*

In Nature, our *Jeſus* of *Nazareth*, was like other men: but in Holineſſe of Nature, tranſcending all men. In all things like us, ſinne onely excepted. He

Act: 2, 40. Phil: 2, 12, 13.

was

Wherefore, ſeeing wee have but one Soveraigne Monarch, who is God, and Man, and *King of the Iewes*, that hath the ſole power to command our ſoules, let us never deny our Alleageance to him: Let us never make any confederacy, or enthrall our ſelves to the World, the Fleſh, or the Divell, which would ſoone get the Dominion over us, and make us their vaſſals. And although all worldlings, drunkards, and uncleane perſons, and all that continue in wickedneſſe, without repentance, have made themſelves bond-ſlaves unto theſe Ty-

rants, yet let us, whom God hath called to the inheritance of his Saints in loue, ſtand faſt in the liberty, wherewith *Chriſt* hath made us free: not ſuffering our ſoules to be entangled againe, with the yoake of bondage. *Gal.* 5. 1. Their ſervice is nothing but miſery, and wretchednesſe: For *Mundus decipit, Caro inficit, Diabolus deſtruit: The World will deceiue us, the Fleſh will infect us, and the Devill will deſtroy us:* from ſuch Kings, Good Lord deliver us. Onely, O bleſſed *King of the Iewes*, bee thou our ſpirituall Soveraigne; thou

art

art wiſe, and wilt inſtruct us; thou art liberall, and wilt reward us; thou art mighty, and wilt defend us; thou art juſt, and wilt not forget us, thou art ſevere, and wilt not ſuffer the wicked to tryumph over us; thou art peaceable, yea, our peace, for thou haſt wrought our Reconciliation with God the Father; who with thee bee glorified for ever-more. Fly then thou ſinner, from bondage, to liberty; from death, to life; from miſery, to glory: Behold, *The King of the Iewes* calls thee, *Come unto me all yee that are weary, and heavy laden, and I*

will refresh you. Math. 11. 28. Here is a Proclamation of pardon for thy revolt, if thou wilt seeke it, if thou wilt embrace it. He that is *King of the Jewes*, waites when thou wilt become his Subject: *Behold*, (saith hee) *I stand at the doore, and knocke, if any man open unto me, I will come in, and suppe with him, and he with me.* Rev. 3. 20. Set open the gate of thy heart, *and the King of glory will come in.* Psal. 24. 7. He will come *tibi, si credis, contra te, si non credis: If thou receive him with faith, and repentance, hee will come to comfort thee; if neither with*

with faith, nor repentance, hee will come to confound thee. If thou become a Subject, hee will defend thee; if thou continue an enemy, hee will deſtroy thee.

Now is *Chriſt* comming into thy Soule, as once hee came to *Ieruſalem*: Oh, beleeve that he is thy *King*, entertaine him joyfully; cut downe the Branches of old *Adams* corruption, put off the ragges of ſinne, ſpread them in the way, and let thy Saviour trample on them: Receive him with hearty acclamations, and ſay, *Hoſanna* to the Sonne of *David*, *Bleſſed*

is hee that commeth in the Name of the Lord, Hosanna *in the highest*. Thus much touching the Office of our *Jesus*, *He is a King*.

Now, for that a King does necessarily presuppose a Kingdome, for they are Relatives; the next thing wee are to treate of, is his Kingdome.

There was never any earthly Empire, but had his limits, and was bounded with some parts of the habitable World: The *Assyrian*, *Grecian*, *Roman*, and *Turkish* Emperors, though they spread themselves farre, and wide, yet was there alwayes

ſome Lands, Nations, and Kingdomes exempt from their Dominion: There was never any earthly Monarchy, that was perpetuall, but, as it had a time of increaſe, ſo hath it a time of decreaſe; being, either by ſedition, or forraigne invaſion, or ſome vice, or other, brought to ruine: herein reſembling the naturall body of man, which hath a time to bee conceived, a time to bee nouriſhed, and a time to bee brought unto perfection: But when it hath attained his ἀκμὴ, *His full growth*, it declines againe, as the Sunne, when hee is come

to the Meridian; and in tract of time, either by its owne imbecility, or (it may be) sooner, by diseases, or sooneſt of all, by sudden Death, droppes into the Grave.

As it is with this Little world Man, so is it with that Great Man, the world; subject it is to change, and alteration. Now herein, *Christs* Kingdome exceeds all Kingdomes, which, as it is boundleſſe for place, so is it endleſſe, for time; infinite in extent, and eternall for continuance. Hee shall reigne over the House of *Iacob* for ever, there is his perpetuity; and

of

of his Kingdome there ſhall bee no end, there is his infiniteneſſe.

The Kingdome of *Chriſt* is twofold, *Superius*, and *Inferius*: *His Kingdome which is above, and his Kingdome which is below*: Or rather they are one Kingdome, differenced by two degrees; though uſually we call one, *The Kingdome of Grace*, and the other, *The Kingdome of Glory*: The Kingdome of Grace is that, which our Saviour ſayes, is within us; *Regnum Dei intra vos eſt, The Kingdome of God is within you*: *Luke* 17. 21. wherein CHRIST ſolely *Luke* 17. 21.

H 5 reignes

reignes, without substituting any Viceroyes, or Deputies: For the greatest Monarch, and the most righteous Christian in the World, is in this case, but a fellow-subject, and therefore hath no rule over the Soule, or command over the Conscience, in matters divine, tending to Gods worship; though otherwise, in matters Civill, and Politicall. For as I have distinguished *Christ* from a temporall King: so may his Kingdome bee distinguished from the other; the one being wholly spirituall, the other *Per se, & directè*, wholly temporall.

rall. This Kingdome of Grace is nothing elſe, but our ſpiritual incorporation into the myſticall body of *Chriſt*, being made lively branches of him, who is the true Vine, being eſtabliſhed through faith, in *Chriſt*. This Kingdome conſiſts not in worldly dignities, terreſtriall Tryumphs, Cities, Souldiers, Councellours, *but in Righteouſneſſe, peace, and joy in the Holy Ghoſt*. *Rom.* 14.17. All are not Subjects of this Kingdome, that are viſibly in this Kingdome: For ſome there are, that are dead Members, rotten Branches,

Rom. 14. 17.

ches, having a ſhew of godlineſſe, but denying the power thereof. Some, againe, there are, which bee but Forraigners, and Aliens, though ſuffered to trade, and traffique in it; yet many of theſe have gotten the outward habite, and have learned the Language of this Kingdome, and doe ſo cunningly counterfeit, that they cannot bee diſcerned from true ſubjects by any, but by the King himſelfe. This Kingdome is but an initiation of the other: Here have wee the firſt fruits, there wee ſhall have the whole lumpe; this is but an earneſt

neſt-penny, that other, the full payment; in this, wee labour, in that, we receive the reward: This is *Chriſts* Vineyard, that, his place of payment; this is his Worke-houſe, that, his Treaſury; this is the Field of War-fare, that, the place of Tryumph: yet here we muſt reigne over our ſelves, before we can be crowned there: For *Regnum Cælorum ſperare non poteſt, qui propria membra regere non poteſt: Hee can never hope to reigne in Heaven, who doth not firſt reigne over his owne members here on Earth.* This Kingdome is not ſo ſecure,

as the other; heere many fall away, others are cut off, some intrude without their Wedding-garments, and are therefore imprisoned, as Spyes. This Kingdome is often disturbed by sedition of Heresies, and Schisme; oft shaken by the gusts of persecution, often shrewdly undermyned by privy temptations, but never overwhelmed. For he, who is King thereof, is the Rocke, whereon this Kingdome is immoveably founded: Unto this Kingdome all strangers are invited, the gates or Ports are shut to none: For *Gremium Ecclesiæ nulli clauditur.*

But

But ſome are unwilling, others vilifie it: the world is a clog to ſome, Pride is a *Remora* to others: Some diſdaine the King, others martyre his meſſengers; not one, of a Thouſand, becomes a true Subject. This Kingdome is the Church militant, which is nothing elſe, but *Numerus credentium*, *The number of true beleevers*; which is *Numerus exiguus*, *A ſmall number*; like *Ieremye* Berries, here, and there one, very thinnely ſtrewen, and ſparingly ſowne. Yet, though they be but few, their confidence is ſtrong for *Feare not little flocke, it is your fa-*

thers

thers pleaſure, to give you a Kingdome. Luke 12. 32. And ſo I paſſe in my Sermon, (the which God grant wee may all doe in practice,) from the Kingdome of Grace, unto the Kingdome of Glory; Into which Kingdome, no falſe hearted Subjects are admitted: *Nullus egreditur amicus, nullus ingreditur inimicus: Out of this Kingdome ſhall no friend paſſe, into it ſhall no enemy enter.* There ſhall be no Schiſmes, nor ſeditions; but the God of Peace, ſhall rule all their hearts peaceably: There, *Jeſus* ſhall Reigne over all his Saints as King, and yet

yet ſhall make them his Friends, nay, his Brethren: *O qualis ille Rex, qui omnes ſervos ſuos facit amicos, & quod multo magis eſt, fratres. Oh what a bleſſed King is he, who makes all his ſervants, his friends; nay, which is more, his brethren!* There ſhall be peace without warre, joy, without heavineſſe; holineſſe, without impurity; and happineſſe, without intermiſſion. This world is our way, that is our Countrey; this our War-fare, that our Tryumph; this our ſuffering, that our glory: Heere, are we (as it were) in the Wilderneſſe, there, wee ſhall poſſeſſe

poſſeſſe the heavenly *Canaan*, the *Metropolis* wherof, is the *New Ieruſalem*, whoſe glory is unexpreſſeable: If a man had the tongue of men, and Angels, and ſhould undertake a deſcription of it, he that enjoyes it, may very well ſay of it, as the Queene of *Sheba* did of *Solomons* Kingdome, that the one halfe of it was not revealed. In it, is no Creature baſe, or thing contemptible, but all things are ſuperabundantly glorious: A glorious King, whoſe bleſſed viſion will make us all happy, and in whom, we ſhall enjoy all beatitude; glori-

ous

ous Subjects, even the bleſſed Saints and Angels; a glorious place, farre tranſcending any earthly Paradiſe, or terreſtriall place of pleaſure: Were it poſſible to finde on earth a Citty ſo glorious, as Saint *Iohn* deſcribes, *Rev.* 20. 10. yet were it not to bee compared to the glory of *Chriſts* Heavenly Kingdome: There are Riches which cannot rot, pleaſures which cannot fade; Honour, that cannot be loſt; Life, that cannot be expired. *O bleſſed King of the Iewes*, happy is that man, whom thou chooſeſt, and cauſeſt to approach unto thee, that he

hee may dwell in thy Courts; he ſhall be ſatisfied with the goodneſſe of thy Houſe, even of thy holy Temple: It is the King that muſt chooſe him, hee cannot deſerve the dignity of a Subject; for there is *Gratia ſine merito, Charitas ſine modo: Favour without merit, and Love without meaſure*: Againſt this Kingdome can no Enemy reſiſt, upon this Kingdome can no Enemy make invaſion: For this Kingdome was no price given, but the precious blood of the *King of the Iewes*, the which blood hee ſhed, to purchaſe this Kingdome

not

not for himſelfe, but for his Subjects: And ſo I paſſe from this Kingdome, unto the Subjects of this Kingdome, *Rex Iudæorum, King of the Iewes.*

King of the Iewes? what *Iewes* is hee King of? of thoſe blaſphemous, rebellious *Iewes*, which cryed out, *Crucifie him, Crucifie him? They were of the Synagogue of Satan*, Rev. 3. 9. *and ſaid they were Iewes, but were not. For all are not of* Iſrael, *that are* Iſrael: *Rom.* 9. 6. And ſome, that are not of *Iſrael*, are the *Iſrael* of God. *For more are the children of the deſolate, than of the married wife. Eſay* 54. 1. His

Rev. 3. 9.

His Subjects then, are not onely the *Iewes* Naturall, but the *Iewes* Spirituall, called by the Apoſtle, *The Iſrael of God. Gal. 6. 16* And theſe are ſuch, as are *Nathanaels, true Iſraelites, in whom there is no guile:* *Iohn* 1. 47. being rather Heires of *Abrahams* faith, than of his fleſh.

Iohn 1. 47.

It is not then the ſeed of *Abraham*, but the Faith of *Abraham*, that makes a man an *Iſraelite*: and he is not a *Iew*, that is a *Iew* outwardly; but hee is a *Iew*, that is a *Iew* inwardly, namely, by beleeving in *Chriſt*, and doing his Will. As the Kingdome of *Chriſt* is

is *Diverſe ſecundum, hic, & illic*: ſo are his Subjects divers, either ſuch as are here in the Church militant, whom I may call, his Souldiers; or ſuch as are in the Church Tryumphant, whom I may call his Conquerors.

In the Kingdome of Grace, which is the Church Militant, they onely are true Subjects, who, beſides the outward calling of the Goſpell, are made partakers of the inward calling of the Spirit; which is the Donation of ſaving Faith, and Communication of heavenly Grace, whereby the heart is

is opened, as the heart of *Lydia* was, *Acts* 16. 14. when ſhee attended unto the things which were ſpoken of St. *Paul*: and when a man is made a lively member of *Chriſts* myſticall body, being both in profeſſion, and practice truely *Chriſts*. And in this Kingdome, though Subjects have divers functions, ſome governing as Rulers, both to defend, extend, and enlarge *Chriſts* Kingdome: others being governed, as Inferiors; yet they all jumpe in this, that they are fellow-ſouldiers, labouring in this war-fare: Neither Regality, nor dignity,

nity, neither Riches, nor Poverty, exempting them from this ſpirituall function, and ghoſtly ſubjection unto *Chriſt* their King.

From this Kingdome are excluded, firſt, all ſuch as are without the Pale of the Church, unto whom the Goſpell of *Chriſt* hath not beene preached, as Heathens and Pagans, or with whom the Name of *Chriſt* is vilified, as *Iewes*, and *Turkes*. Secondly, they are excluded, who are *Iewes* outwardly, but not inwardly; that is, *Chriſtians* by name, but not by practice. Hence then are excluded all Hereticks, and

Schismaticks, being publicke disturbers of the peace of *Syon*: and all carnall Gospellers, and loose Libertines, which, by their wickednesse, wound the bowels of the Church: and all superficiall Pharisies, and dissembling Hypocrites, which privily yeeld themselves servants to sinne, and slaves to the Devill: These are in this Kingdome, but not of this Kingdome; professing *Christ* their Soveraigne, but vouchsafing him onely a Reed for his Scepter; wearing his colours, but forswearing his service; talking of his name, but not

not walking in his wayes: Not every one therefore, that receives his Badge of Baptiſme, or maketh an outward ſhow of his Service, is truely his Subject: For this is but to enter into the utter Court of the Temple; and of theſe may be affirmed that of our Saviour, *Math.*22.14. *Multi vocati, pauci electi: Many are called, but few are choſen.*

In the Kingdome of glory, they onely are Subjects, whom *Chriſt* hath redeemed from the earth; for whom hee ſhed his blood, and bare this Title over his Head: As *Chriſt*

is King of Heaven *Iure Creationis*, *By right of Creation*, ſo the Angels are his Subjects: But as hee is *Rex Iudæorum*, *Iure Redemptionis*, *King of the Iewes by right of Redemption*: So, none are his Subjects, but ſuch as are ſaved by him. For this was the end, why he became *The King of the Iewes*, *That wee ſhould bee ſaved from our enemies, and from the hands of all that hate us. Luke* 2.71.

St. *Aug.* For as St. *Auguſt.* obſerves, *Non Rex* Iſrael *Chriſtus, ad exigendum tributum, vel exercitum ferro armatum, hoſteſq; viſibiliter debellandum: ſed Rex* Iſrael,

el, *quod mentes regat, quod in æternum conſulat, quod in Regnum Cœlorum credentes, ſperantes, amantes perducat: Chriſt was not the King of the Iewes, to exact Tribute, or to raiſe an Army, or viſibly to vanquiſh enemies: but hee was the King of the Iewes, to rule mens hearts and windes, to counſell them eternally, and to bring all thoſe, that beleeve in him, hope in him, and truely love him, unto everlaſting life.*

Happy then is that man, who is a Subject in the Kingdome of Grace: but thrice happy is he, who is a Subject in the Kingdome

of Glory: For he shall be glorious in his body: *This corruptible must put on incorruption*: 1 Cor. 15. 53. but much more glorious in his soule: for *Qualis tunc erit splendor animarum, quando lux corporis, Solis habebit claritatem?* saith St. *August.* *How great shall the splendor of their soules be, when their bodies shall shine as the Sunne in the firmament?* Their felicity shall be such, as that they shall desire to dwell there for ever, as *Peter* did on Mount *Thabor*: And good Reason, seeing they shall be possessed of such happinesse, as neither eye hath

1 Cor. 15. 53.

seene,

ſeene, nor eare hath heard, nor hath it entred into the heart of man to conceiue. The which happineſſe, ſeeing wee cannot comprehend, Grant, ô Lord, that we may be comprehended of it; and ſo I paſſe from the Subjects, unto the government of this Kingdome, which is the laſt thing conſiderable in the Text.

This Mighty Monarch, this *King of the Iewes*, governes not his ſubjects by humane Lawes, and civill policies; but by his owne Law, called by St. *Paul*, *Gal.* 6. 2. *The Law of Chriſt*: Now this Law is nothing

Gal. 6. 2.

elſe, but the Word of *Chriſt*, by which Word wee ſhall be judged at the latter day, ſayes our *Saviour*: His Word muſt rule us outwardly, and his *Spirit* inwardly; the one as a Law, the other as a Guide. We offend not, if we tranſgreſſe not his Word; we obey not, if we erre from it. This Law of *Chriſt*, whereby he governes, is like the Lawes of the *Medes* and *Perſians*, unalterable: It ſhall bee an everlaſting Law, eſpecially that new Commandement which he gave us, namely, *That we ſhould love one another*.

Now, as this Kingdome, and

and the government thereof is ſpirituall, and ſtands not in the glittering ſhew of this world, nor in anything deſireable by fleſh, and blood, as the two ſonnes of *Zebedee* vainely imagined; but ruleth in the heart, and reines: Therefore the Lawes of this Kingdome, and the government thereof, requires the inward righteouſneſſe of the heart, binding not onely the outward act, but the Conſcience: For the Authority, and Government of the King, is that, whereby he, by his Word, and by his Spirit, (for the Word barely, without the

Spirit, pierces not into the heart:) effecteth, and worketh the conversion of those that are to bee converted, and glorifies himselfe in the eversion, and confusion of the rest. For as the Kingdome of the Gospell, is the meanes to bring us to the Kingdome of Grace: so the Kingdome of Grace, doth bring us to the Kingdome of Glory: And none shall enter into the Kingdome of Glory, but such as, through the Kingdome of Grace, submit themselves, in the Kingdome of the *Gospell*, to *Christ* the *King*, his his Lawes, and Authority.

Now

Now, in this inferiour part of his Kingdome, which is the Kingdome of Grace, there is not the beſt ſubject, but is ſubject to tranſgreſſe, though through infirmity, yet not through wilfull Rebellion. But in the ſuperior part, which is the Kingdome of Glory, there ſhall not be the leaſt omiſſion of good, nor the leaſt commiſſion of evill; but all our thoughts, words, and workes, ſhall wholly tend to the glory of our Celeſtiall King, and Governour. For when ſin, and the old Serpent, ſhall be caſt into the bottomeleſſe pit, we ſhall have no temp-

temptations, but ſhall ſing, *Bleſſing, glory, honour, and power be unto him, that ſitteth upon the Throne, and the Lambe for ever-more,* Rev. 5. 13. Rev. 5. 13

What remaines now, but that with the Queene of *Sheba*, we ſet forward out of our owne Countrey, the World, to ſee, and admire the Wiſedome, Juſtice, Peace, Power, Mercy, and Magnificence of our Heavenly *Solomon*, here entitled, *King of the Iewes*. She was a Queene, we ſubjects; ſhee came from farre, we have our *Solomon* amongſt us; ſhee ſought a meere Man, we may

may finde one who is both God, and Man; ſhee gave preſents, we ſhall receive rewards: Let not the Queene of *Sheba* then riſe up in Judgement againſt us, for behold, a greater than *Solomon* is here. Seeke him then (O ſanctified Soule) ſeeke him with devotion, for he is *Ieſus*, *A Saviour*: ſeeke him by imitation, for he is *Nazarenus*, *A ſweet ſmelling Flower*: ſeeke him by homage, and obedience, for he is *Rex Iudæorum*, *King of the Iewes*: ſeeke him for thy refection, ſeeke him for thy protection, for he is the Seed of the Woman,

that

that breakes the Serpents Head: It is hee that is the keeper of *Israel*, and the Salvation of his people: It is he that will slay all thine, and his enemies, that would not have him reigne over them. Though that great Dragon, old Serpent, and roaring Lyon seeke to devoure thee, yet seeke thy King, and Saviour, and hee will defend thee: Of thy selfe, thou art *Debilis ad operandum, facilis ad seducendum, fragilis ad resistendum: Vnable to doe well, easie to bee seduced, and weake to resist:* Yet the Name of *Iesus of Nazareth, King of the Iewes*, is a strong

ſtrong Tower, to fly unto; for under that thou ſhalt be ſecure. Feare not therefore, for hee is thy ſhield, and exceeding great reward: *Hee is that God of peace, that ſhall ſhortly tread downe Satan under thy feete. Rom.* 16. 20. Feare not the *Law*, for *Chriſt* hath ſatisfied it; where *Moſes* launceth, *Ieſus* cureth; where the *Law* ſearcheth, the *Goſpell* ſalveth. Feare not thy ſinnes, if thou doeſt weepe for them; for this *King of the Iewes*, calleth *all that are wearie, and heavie laden, and hee will refreſh them.* Feare not the world, for

Rom. 16. 20.

for *Christ* hath overcome the world: It is he *Qui pugnat pro te*, it is he, *qui pugnat in te*: *It is he that fights for thee against the world, it is he that fights in thee by his grace.* Feare not the ungodly, for thy King is a righteous, and severe King, who shall one day sit in Judgement, giving *Præmium, & Pœnam*, *Punishment, and Reward*; the recompense of Reward to a faithfull subject, and the paine of Damnation to trayterous rebells: For he is a just Judge, whom neyther bribes can allure, nor gifts entice, nor threats can alter from doing right.

Oh

Oh, then ſeeke this *Ieſus*, ſeeke this *Nazarenus*, ſeeke this *King of the Iewes*: Seeke him for thy Lord, and hee will finde thee for his inheritance; inſtall him for thy King, and he will enfranchiſe thee for his ſubject; admit him for thy Governour, and hee will admit thee to glory, and immortality. For his Kingdome is not of this world below, but of the world above, as was typified by placing this Title above his Head; not under his Feete.

Oh then, deare Chriſtian, come out of the world, and out of this dangerous, and

and dreadfull ſecurity of the Fleſh: Whatſoever ſeemes glorious to the eye, odoriferous to the ſmell, harmonious to the eare, delicate to the taſte, and ſoft to the touch, O forſake them all, to follow *Chriſt*.

Awake oh thou *Soule* that ſleepeſt, for the Lord is come: Hee is come with *Salvation*, he is come with *Vertue*, hee is come with *Glory*: For *Ieſus* commeth not without *Salvation*, nor *Nazarenus* without *Vertue*; nor *The King of the Iewes* without *Glory*. Bee of good comfort thou loſt ſheepe, *Ieſus* is come to ſeeke,

ſeeke, and to ſave that which was loſt: Bee of good comfort, thou lamenting ſinner, *Nazarenus* is come to decke thee with ornaments of Grace: Be of good comfort, thou that aſpireſt to true Honour, for *The King of the Iewes*, will make thee partaker of his Kingdome.

If thou ſeeke this *King of the Iewes*, thou muſt ſeeke him with Humility; for hee was Humility it ſelfe: Hee, inſteed of a Crowne of Gold, was content for thy ſake, with a Crowne of Thornes; for Regall attire, with a Purple garment, yea, goary wounds;

wounds; for a Kingly Scepter, a Reede in his hand; for a Throne, the Crosse; for joyfull Acclamations, blasphemous Exclamations; for delicate dainties, Vineger, and Gall: Oh seeke him then in Humility; for pride ascendeth not with the King of Humility, nor malice, with the God of Mercy; nor Lust with a Virgin-sonne of a Virgin-mother; nor wickednesse with the Just one. And if thou bee a subject of this Kingdome, bee not like the Swine, *Qui Rosas projiciunt, ut lutum quærant: Who reject the sweet Rose, to accept*

cept the ſtinking mire. Oh never conforme thy ſelfe to this world, bee not of that durty generation: but ſince thy *King*, and *Saviour* is in Heaven, let thy converſation be in Heaven alſo: let the World, and her brave vanities goe which way they will; bee thou (as *Anſelme* ſayes ſweetly) *Corpore ambulans in Terra, ſed corde habitans in Cælo: One that walkes on Earth with thy Body, but dwelleſt in Heaven with thy Heart.* Get out from thine owne Countrey, the World; from thine owne Kinred, the Fleſh; and from thy Fa-

Fathers Houſe, the family of Satan, unto the Land, which the Lord hath ſhewen thee, even that Kingdome, which the *King of the Iewes* hath prepared for thee: where thou ſhalt behold *Pulchrum Senatum, pulchrum Regnum, Regem pulcherrimum: A glorious Aſſembly of Saints, a glorious Kingdome, but a Kingmeſt glorious:* where wee ſhall ſhine in Glory, and Brightneſſe, with Albes of Innocency on our backes, Palmes of Victory in our Hands, Crownes of Glory on our Heads, and Songs of Tryumph in our Mouthes: then

then ſhall wee enter into *Sanctum Sanctorum*, *Into the Holy of Holies*; there ſhall wee celebrate *Sabbatum Sabbatorum*, *The Sabbath of Sabbaths*: Then ſhall wee ſing *Canticum Canticorum*, *The Song of Songs*, which none can learne, but thoſe that are redeemed from the Earth: Then ſhall we give eternall Honour, Glory, and Praiſe to him that was, is, and ever ſhall bee, *Ieſus of Nazareth, King of the Iewes.*

Laus Deo.

The